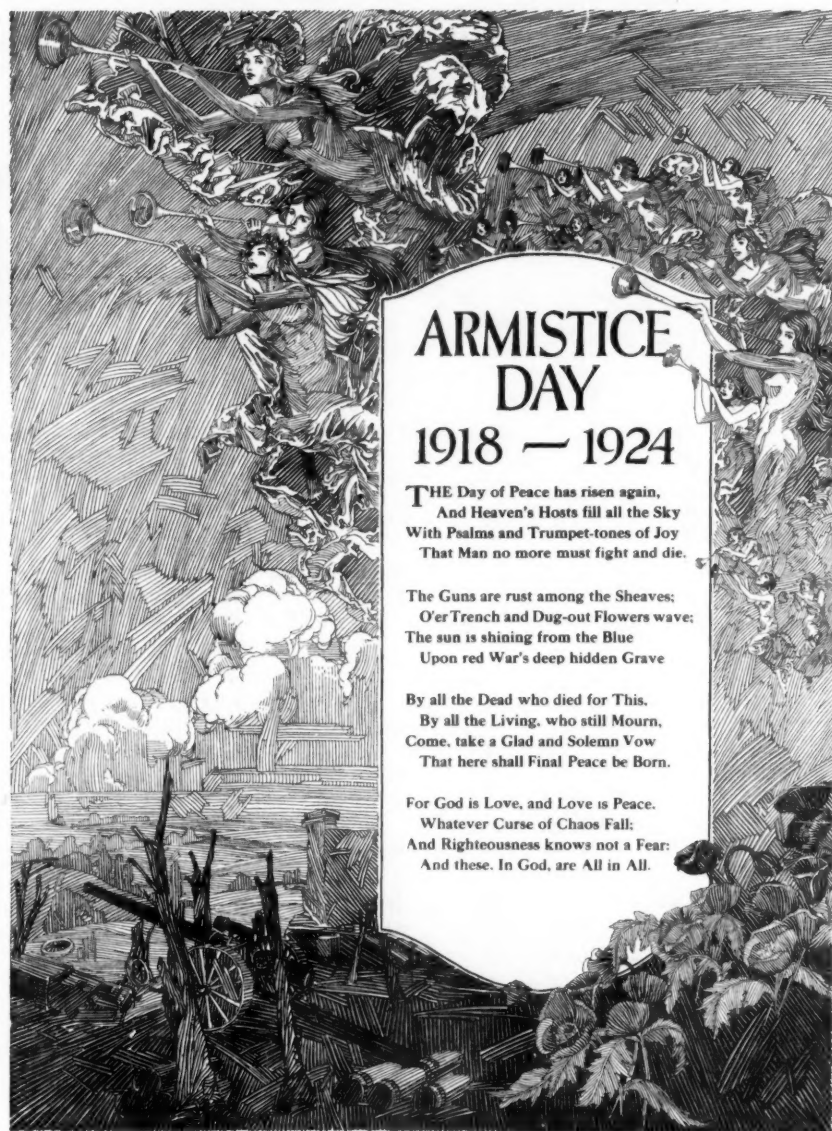
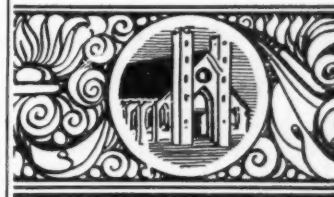


CHURCH MANAGEMENT

"A Journal of Homiletics and Parish Administration"



ARMISTICE DAY 1918 — 1924

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And Heaven's Hosts fill all the Sky
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That Man no more must fight and die.

The Guns are rust among the Sheaves;
O'er Trench and Dug-out Flowers wave;
The sun is shining from the Blue
Upon red War's deep hidden Grave

By all the Dead who died for This,
By all the Living, who still Mourn,
Come, take a Glad and Solemn Vow
That here shall Final Peace be Born.

For God is Love, and Love is Peace.
Whatever Curse of Chaos Fall;
And Righteousness knows not a Fear:
And these, In God, are All in All.

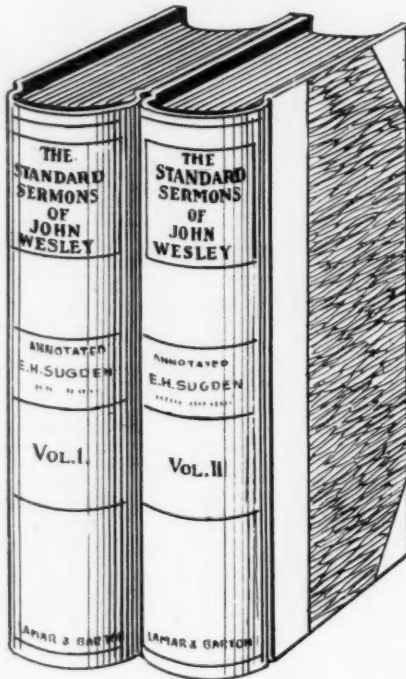


NOVEMBER, 1924

Vol. I No. 2

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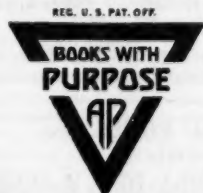
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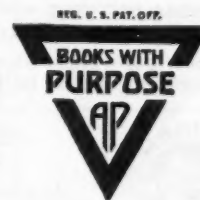
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NUMBER 2

CHURCH MANAGEMENT

NOVEMBER
1924

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The Editor's Drawer

This drawer is constantly adding new material to help in pleasing and inspiring Church Management readers.

Mr. W. E. M. Hackleman, lecturer on music, and publisher, is giving most of his time now to what he calls the reunion of the Church and Art. He has prepared for us an article on The Ministry of the Fine Arts in Religion.

John F. Cowan has found a successful preacher, who makes a distinction between managing a church and bossing it. This minister from the Pacific coast will be the subject of an early article.

Dr. William L. Stidger writes the editor "I have some new and unique plans in my cranium. Just as soon I get settled down I will do you some articles."

Did you ever preach a sermon on church management? Bruce Wright did it. We don't know whether he was inspired to this by our trade name, or not. But he has sent us the sermon.

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Manuscripts—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.

Prospect-Fourth Building, 2077 E. Fourth St., Cleveland, Ohio

Application for entry as Second-Class matter at the Postoffice at Cleveland, Ohio, pending
William H. Leach—Editor-in-Chief
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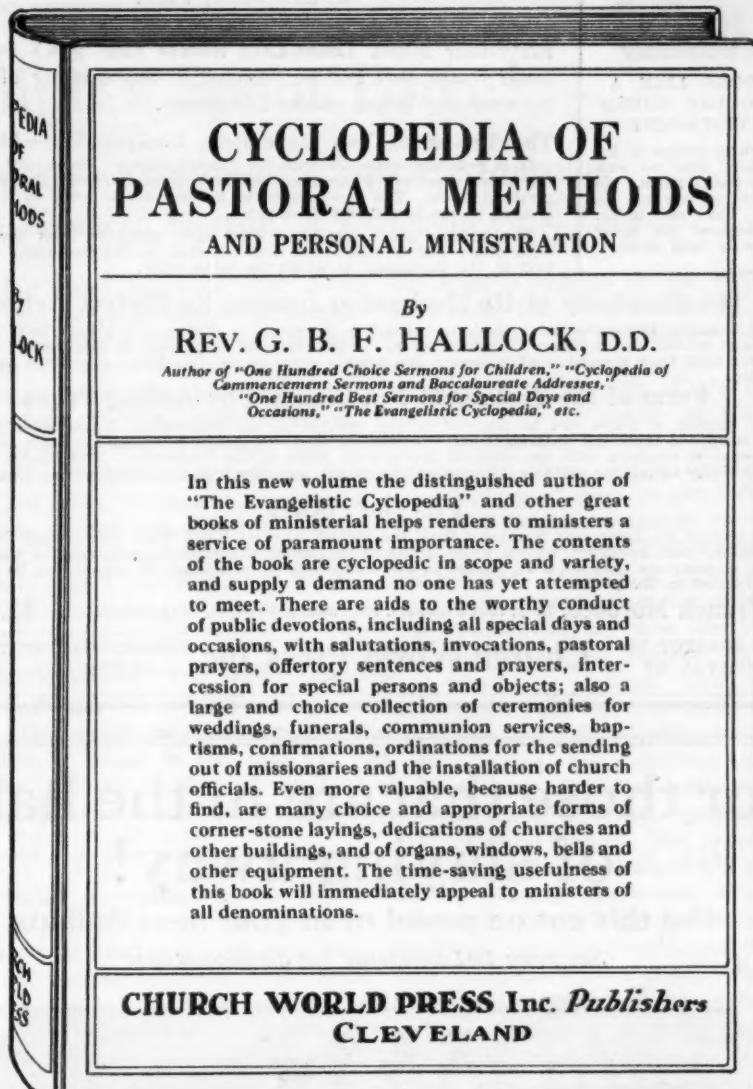
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VOLUME I
NUMBER 2

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, *Editor*

NOVEMBER,
1924

Is the Pulpit a Spent Force?

By Rev. J. W. G. Ward, Emmanuel Church, Montreal

Formerly Successor of Dr. G. Campbell Morgan, at Tollington Park, London

SUCH a question is like a door leading to a portrait gallery, where famous faces look down from their tarnished frames. Here is Chrysostom, the golden-tongued, and next to him, Augustine, mighty in argument. There are Luther and Calvin, Knox and Wesley, while the face of Whitefield recalls those grimy colliers of Kingswood, moved to enthrone Christ by his glowing words. That was preaching! Other portraits conjure up memories like a wizard's wand. We join the vast crowds that thronged to the ministry of Parker and Spurgeon and Phillips Brooks. We listen to the flaming eloquence of Henry Ward Beecher as he tears in twain the veil of sordid greed hiding the iniquitous traffic in flesh and blood. What is the impression wrought on the mind? That these men had caught the passion and something of the power of their Master. While portraits of R. W. Dale, Talmage, and Maclaren, constrain us to say, not without sadness: There were giants in those days!

These men were pulpit princes whose word was with power. But they have gone! Has the power of the pulpit also passed? There seems to be only one reply. The pulpit has been superseded by the press. Men read more than they did—though some think the less. The day when the pulpit was the chief means of instruction has gone. The Church is no longer the sole custodian of culture, nor can she hope again for the unquestioning obedience that once honored her commands. Yet far from being a spent force, the pulpit has a vital place to fill in these times, when the faith of some has failed, and when materialism still threatens all that the soul holds dear.

If, however, we confuse the power of the pulpit with the men who have served it in the past, if we think that

anything can supersede the living word that sways the multitude, or comforts the solitary, we forget the commission of the ambassador, and the Sovereign from whom he comes.

The days of great preaching are not over. There are still devoted men of God, who without sensationalism, hold vast audiences spellbound from week to week. There are others in quieter spheres, preaching the unsearchable riches of Christ, and with what result?

Here the author of "The Master and the Twelve" discusses a subject vital to ministers. The world is changing, and the temptation is strong to feel that our task has been reduced to that of mechanical puppets. Dr. Ward's message is reassuring.

They bring enrichment to the impoverished, consolation to the sorrowful, guidance to the perplexed, and that help and healing with which alone the Gospel is charged. Such work is of incalculable importance. Such ministries prove indisputably that God still speaks through his servants the prophets. The despairing find hope. The sin-burdened find relief. Power to fight on comes to the warrior, and grace to carry the daily cross gladdens the Christian heart. "Your best work in the pulpit," said an eminent scientist to our late friend, Dr. John Watson, "has been to put heart into men for the coming week." This is the peculiar privilege of the pulpit today.

Yet cannot the same benefit be obtained from a good book or a racily-written article in the Sunday newspaper? Never, to the same extent. Man needs the bread of life, but he needs even more. Truth comes most powerfully through a sanctified personality that has experienced the goodness and mercy of God. One fact of

our faith is capable of new emphasis. It is that "the Word became flesh and dwelt among us." Wherever Christ went, men felt the power of his personality. The warmth of his divine-human heart, the reality of his love, were felt in the words he spoke. Revealing the glory of God and the potential glory of man, he yet traversed the most familiar paths to reach the soul. No wonder that Christ's preaching produced a profound impression.

Compared with his wondrous words, the dry and dusty doctrines of the Scribes were as chaff in contrast with golden grain. He led men forth into a new world. The crimson sun betokening fair weather, or the flashing scimitar of summer lightning became symbolic of spiritual things. The corn ripening under the kiss of the sun or waving beneath the breeze, spoke of the Spirit's ways. The flowers decked the green mantle of earth like the ornate embroidery on a royal robe, and not only was Solomon eclipsed, but the fact of God's fatherly care became more certain. While the wheeling ravens and the sparrows chirping in the streets also spoke of an unforgetting Providence. Jesus showed the mother in the home, leavening the meal, salting a scant portion of meat, or even patching a worn garment, and the commonplace became a vehicle of the eternal. And the man filling his wine-skins and gossiping the while about a scapegrace son who had come back, or hearing of a traveller who had been attacked on the Jericho road, provided material for a masterly parable.

Christ is the preacher's model. So long as his servants strive to meet human needs as Jesus did, declaring the message of redemption, and applying the Gospel to the problems of today, the pulpit cannot be a spent force. Yet that does not mean that it can-

not be more powerful than it is at present. Men want to hear the timeless themes of the divine ideal for the race, and Christ's love and sacrifice. They need the challenge of the Cross. But the more humanity blends with our divinity in the pulpit, the more effective will be its witness. There is need to remember that the sunlit heights may daunt some by their very altitude, and many a man is so weary of life's way that he lacks even the inclination to essay the ascent. The minister who is in close touch with men, and still better if he has had some business experience, will make allowance for such. He will be touched with a feeling of their infirmities. He will impart re-inforcement as well as reproof. He will impart not only counsel, but also comfort and courage. Understanding the discouraged and despairing before him, he will lay his glowing human heart alongside theirs, as Elisha placed his body on that of the stricken child. And What an effect this has on a human soul! Such preaching cannot be in vain. When he has built his altar, and laid thereon the sacrifice of mind and heart, the divine fire will kindle it, and inspiration and conviction will result.

There is one other thing that needs to be re-affirmed, the power of the pulpit depends also on the pew to a remarkable degree.

Great hearing makes great preaching. Without disparaging our pulpit princes, one sometimes wonders if some of their success is not due to the fact that people go expecting something great, and so get it. We need to foster that spirit of expectancy, and then—strive to meet it. When a man feels that his congregation has assembled not to hear him, but to receive the word of the Living God, when he sees the look of earnest desire in their faces and knows that both he and his message have been the burden of his people's prayers, he will wield a power like unto that of the preachers of the past. His word will be in demonstration of the Spirit and of power. Like Parker, knowing that he is an ambassador of Christ, the thought may overwhelm him for the moment, but realizing too that he speaks in the name of the Eternal King, he will be strong. God's word cannot return unto him void. A new note of urgency will ring in his message. A deeper tenderness and sympathy will be felt in his ministry. And both he and his hearers, yes, and the world at large will begin to know the majesty of his mission. Thus while God speaks to men through men, the pulpit cannot be regarded as other than one of God's greatest agencies for the restoration of the race unto himself.

Letters of An Embryo Preacher

We hope that ministers of experience are refreshing their youth by reading these letters. We venture that there will be many a chuckle as the characters are delineated. The man who is reading the letter, as we write this introduction, has just remarked, "Why, that is the town I was born in."

SECOND LETTER

Dear Dad—

Your ministerial son is developing. I know a great deal more about the field than when I last wrote you, and indications are that my information will increase. Everybody is so glad to get me started right. Back in seminary, Roy Haines had one great question. It was, "When I get to my parish what shall I do?" If his experience has been anything like mine, he knows now that any one can tell him where to start in.

My conception was rather different from Roy's, for I had studied very thoroughly the matter of a church program. I have many notes on the subject. They were secured from various ministers and church leaders, and I thought that they might be adapted to this field. I haven't had a chance to look at them since I came here; and besides, those ministers were all wrong anyway.

One thing I remember from the many suggestions.

"Make a systematic pastoral call of the entire parish. It may be the only complete one you will ever make; but begin the new parish work right."

I remembered that advice, and I started to do it. Maybe some day I will complete it. But from the first day's experience I have received enough tasks to keep me busy for some time. Then possibly, after they are accomplished, I can go on with my round of calls.

First I called on Mr. Shaver, president of the board of trustees. I had a warm place in my heart for him. I had been told that he had led the forces for me at the church meeting, and had succeeded in getting me chosen pastor. Besides, he is naturally the key man and the logical one to see first. But I had longed to talk with him and find just what it was in the candidacy sermon which had made its appeal. I am ready to admit that it was a strong sermon, and I was not adverse to hearing some one else say so.

Mr. Shaver was not working that day, and we sat on the porch.

"Well young man," he began, "I am mighty glad to see you. I voted for you

at the congregational meeting, and I urged others to do so. The Sunday I heard you preach here, I said to myself, 'There's the man we want.' I'll admit that I have heard better preachers, and really I don't remember what you preached about that day, but fine preaching isn't what we need most here. Dr. Harris was a fine preacher, but still things didn't go right. What we need is young blood. Harris was a fine old man, but he was always afraid that he would hurt himself. I said to Mrs. Shaver the day we saw you, 'I'll bet that young man won't have to be on the job long before that church lawn will look differently. The grass will be cut and trimmed and everything will be as neat as a whistle.' It hasn't looked good for a long time; but all of us are rather busy. I suppose some think that the janitor should take care of it; but after all, he isn't paid to do that."

I was not mean enough to suggest that the minister was not paid for such work either. I already had a picture in my mind of the way I wanted that lawn to look, and would be only too glad to have it entrusted to me.

"Just give me authority to have complete care of it, and it will be looking differently before fall," I said.

"I knew you would do it. You have the authority. I give you permission to do as you want to with it."

"But can you give me authority for that?" I asked.

"Well they generally do what I want them to; and I guess no one is going to interfere if the preacher wants to mow the lawn. You just go ahead and take full charge of it. You will find the people back of you."

So there, job No. 1, was given me. I must put that on by program of church work. It is, as far as I know, the first time that such work has been officially placed among the minister's duties. I can see myself going back to my seminary twenty years from now, to talk on opportunities of the ministry.

"Young men," I will say, "always carry a good lawn mower. It should be a big aid in your work."

My next stop was at the home of a Mr. Beebe, who is clerk of the church and the official board. He was away but his wife was very much pleased to see me.

"Mr. Beebe cannot be at the meeting Friday night, and he wanted me to give you the books. It is his lodge night, he is one of the flower committee, and feels that he should always be at the meetings.

"He said that you might as well keep the books. He really hasn't much time, and finds it difficult to keep them

(Continued on Page 76)

Putting Across the Community House

By Rev. John B. McCreery

THE erection of our parish house was not undertaken in the same spirit that prompted the children of Israel to ask for a king,—that we might be like others about us, but because it was felt that a real need had arisen that could be taken care of only in this way. We had outgrown our church building so far as social and educational facilities were concerned, and it was felt that there was a demand for better recreational advantages in the village. After considerable discussion as to whether a new church building should be erected or a parish house to take care of these more pressing demands, it was finally decided that a permanent building for social purposes should be built first, and that other parts of the church should follow in due time. It was also understood that the parish house should pay for itself through the activities carried on there.

Accordingly, after a campaign had been conducted and the remaining indebtedness on recent church improvements had been paid, a building committee was appointed consisting of the officers of the church. Plans and specifications were drawn up and a rough estimate was made of the total cost, and at a special congregational meeting the trustees were authorized to borrow \$15,000.00. The process of complying with all the requirements necessary in securing this sum, through mortgage of the church property, proved too tedious, and the money was secured at one of the trust companies of a neighboring city through notes signed by the proper officers, and endorsed by some twenty-five of the men of the congregation.

In the matter of actual construction no contract was awarded. Plans and specifications were approved by the building committee, and one of our own members engaged in the building business was placed in charge of the work. The treasurer of the committee paid all bills for material and labor, and the church received the benefit of all discounts. The builder in charge received as his remuneration five per cent on the total cost of the structure. One reason for this arrangement was the desire to afford an opportunity for all who had time to give, to work on the building. This in its total was no small amount. The excavation was made by

the men of the congregation, the gravel was drawn from a local pit, the concrete foundation was poured in a single day's work, the women furnishing meals for the men, and nearly all the heating plant was installed by labor freely given.

The total cash outlay on the structure was over \$20,000.00. The additional amount above that secured at the bank was furnished, partly by the sale of the manse, which had to be moved to provide room for the parish house, and

Our desk census says that Gardenville, N. Y., has a population of 550. Yet in that little village there is a Presbyterian Church capable of putting across a community house costing in cash \$20,000, not counting the volunteer labor. This story presents a challenge.

partly from loans made by members of the congregation. For this sum, and the labor so generously given, we have a building fifty by one hundred feet in dimensions. The exterior is face brick veneer, and the roof over the main part of the building is carried by steel trusses, so that the floor space of the auditorium is free from pillars. The roof covering is asbestos shingle. The basement provides for two bowling alleys, a pool room with two tables, a kitchen, eighteen by twenty feet, and with abundant cupboard space, a dining room, thirty-two by sixty feet, and the vapor heating plant with store room. On the second floor is the main auditorium, fifty by sixty feet with a large stage having dressing rooms on either side of it. The auditorium is approached by means of a lobby, from which open checking room, ladies' rest room, etc. Over this lobby is a smaller room, which is to be furnished as a meeting room and library. The whole building is so arranged that there is very little space taken up by halls and passage-ways.

The equipment has been provided by the men's club and the ladies' parish society. The bowling alleys, pool tables, chairs, tables and candy case were paid for by the men, while the women of the church, individually, or in their parish society, have provided kitchen range, dishes, curtains, and additional furniture and equipment.

The following plan of maintenance and operation, and for payment of the

debt has been worked out, and proved successful. The men's club, under authorization of the trustees of the church has undertaken to provide for the operation of the building. These expenses for the last year ran as follows: coal, \$386.00; janitor, \$312.00; lighting, \$93.00; interest, \$1,272.00; insurance, part of the insurance over a three-year term, \$243.00. The gas used for heating and cooking is not included in the above. This operating expense has been met by the men's club, by means of money raised through dues, bowling, profit from the candy case, and entertainments and socials conducted by the club through the winter season. It will be noticed that in the running expenses there is no item covering the work of social director. This expense is avoided by the plan of having house committees, who are placed in charge

of the building every night it is open. For example, two active members of the men's club are appointed to serve on a Monday night for a certain month, two to serve on a Tuesday night, and so on for a month. The following month a change is made and a new set of active members is appointed. This means that each member of the club is called to active duty two or three times each season. While the maintenance and operation of the parish house have been assumed to this extent by the men the ladies have cooperated most fully in doing their part. While helping in various ways, their great contribution has been through the money raised at an annual Christmas sale held each year in the early part of December. The amount realized this last year was over \$1,800. \$1,000 of this sum was paid on the note at the bank and the rest used to pay some bills incurred in finishing the construction of the building. These two organizations, working together, have reduced the indebtedness to a little over \$16,000. It is expected that this present season will see a still greater proportionate reduction of the debt as the men's club is now free from many miscellaneous expenses of the last two years connected with the completion and equipment of the building.

A suitable and commodious place is thus provided for the social and recreational life of the church for some time to come. The building is planned for this purpose, and these activities are carried on mainly through the men's

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The Parish House of Power

By the Right Rev. Paul Jones

A PARISH house is a tool to work with. And, as with all tools, the essential character of the work accomplished depends not so much on its perfection or imperfection as upon the vision, skill and spirit of the workers employing it. The most perfect building in the world will not of itself accomplish great results: it is only as the heads and hearts and hands of those using it are united upon some worthy end that it will accomplish. A perfect knife might be used just to whittle a stick, or it might be used in some delicate surgical operation bringing life and health to the sufferer.

It is of course obvious that the artisans in the case of such a building are not just the rector and his assistants, important as these are, but the whole parish group. It's a parish house, through which the parish finds expression for its ideals and purposes. It depends upon what idea of the Church and its function is held by the group, whether the parish house reaches its largest usefulness. Does the parish regard itself just as an end in itself, or rather as a means to some larger end? Is the aim to draw people into the fold, or to make the parish a vehicle for the building of the Kingdom? Is the desire just to indoctrinate people with Christian ideas, or to make the Church a laboratory of Christian experience, where the Christian way of life can be adventurously tried out? Is the church concerned simply with individual character and religion, or shall it be a place for arriving at a fundamental understanding of the many problems of group living? Shall it be the aim just to increase the number of consecrated lives in the community, or do we want the church to be the center of a spiritualized community life? I think that there must be a recognition of some such aims as this second group in a church which is to function effectively in the world of today. Granted such purposes, no matter how imperfectly held, a parish house can become a tool of immense significance in the building of the Kingdom of God.

I would like then to sketch three fields in which those broad general aims for the church can be carried out in ways which will make the parish house a lasting blessing to the community and a living witness of the power of the Christian faith.

The first of these is the educational

field. Of course the matter of housing adequately the various departments of the church school needs only be mentioned. The necessity for treating religious education as a serious enterprise, worth putting money into and worth the expenditure of time and thought, has only gradually come to be recognized; but that time has arrived, and religious education must now be given a first place in any church program. That means that the parish house should provide the best in modern educational equipment, so that the

Bishop Paul Jones is one of the great forces in the Church today, being conspicuous for his spirituality and his openness of mind on the great problems of the times. He is now secretary of the "Fellowship of Reconciliation" with headquarters in New York City, and is a frequent contributor to the Religious and Social Press.

work done in the various classes and departments, the keeping of the records, and the various school activities may be adequately handled comparably with those of our day schools.

But the parish house has an educational function far beyond the uses of the church school as a place where instruction is given. The project method in education is being emphasized more and more, and in its essence it is a recognition of the fact that we learn chiefly by doing. We have long assumed that we learned by hearing and memorizing, our church life has been built around that idea, we have multiplied our sermons and instructions and talked about a teaching church; but without organizing the expression of the principles enunciated, the effort has been largely lost. It is only by practicing sharing and serving that those principles can be learned, and this applies to our missionary activities. The church, if it is to be a vital force for Christianity, must be a laboratory where, in the definite testing out in action of its principles, the members will grow into a body, not of adherents to the denomination, but of real exponents of the Christian way of life. The parish house is the institution, so far as the corporate body is concerned, where that translation into action can take place. What I am visualizing,

(This address was originally given at the dedication of a parish house at Wilkes-Barre, Pa.)

then, is not education in the sense of something imposed upon the young, but a process in which all are to share as a necessary corollary to the inspiration and instruction of the services, without which those services tend to inculcate merely a shallow hypocrisy. If the Church can learn to use its parish houses as testing grounds for practical Christian truth there will be far less excuse for a situation like the present, where so many people are worrying about the intellectual assent or dissent of others to certain doctrines. Our religion has too often become divorced from life because we have not expressed it in life. The thorough carrying out of this idea will involve many changes in our practice; but I doubt if we can afford to ignore this fundamental educational principle of learning by doing in the field of Christian life. The parish house can be made the laboratory for it.

The second obvious field of usefulness for the parish house is the social. All sorts of groups both in and out of the Church need to come together for social activities of all kinds; and it is a proper, wholesome and necessary thing,—a part of that wholeness of life which the church should express. Again, it is unnecessary to stress that side of the use of a parish house which is so generally recognized.

There is another angle on the social use of a parish house, however, which has not been so thoroughly developed. It has to do with the practice of brotherhood in line with the educational principle referred to. One of the significant and disquieting characteristics of our modern life in America is the growing cleavage between different groups in society along various lines. That between the privileged and unprivileged, between native stocks and groups of foreign origin, between Jews and Christians. Lack of real contact means lack of understanding; and on the other hand it has been proved over and over again that where efforts have been made to bring such groups together in a friendly spirit, unsuspected values and possibilities have been found on both sides.

To the Church, with its conception of the one human family, belongs primarily the duty of initiating such a bringing together of the separated groups in our society. Church people need the contacts with those groups if

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Chas. E. Jefferson, Broadway Tabernacle, New York

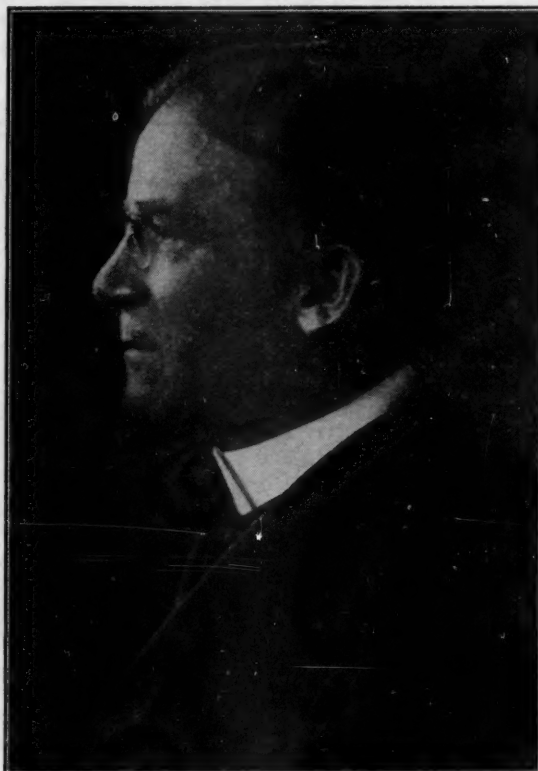
A Second in Our Series of America's Successful Ministers

By Rev. John R. Scotford

TO have preached the Gospel on Broadway for over twenty-five years is no mean achievement in this day and time. To be equipped and ready to preach on the main thoroughfare of Manhattan Island for another ten years is to occupy a pre-eminent place in the American pulpit.

How did Charles E. Jefferson arrive at this position? The story of his life is almost unbelievably simple. He grew up in Cambridge, Ohio, the son of a dentist. Graduating from Ohio Wesleyan University, he taught school for two years and then entered the law school of Boston University. Coming under the influence of Dr. Duryea and of Phillips Brooks, he transferred from the school of law to that of theology. On graduating from that school he left the Methodist denomination to accept the pastorate of the Central Congregational Church of Chelsea, Mass., where he continued for thirteen years. In March, 1898, he became pastor of the Broadway Tabernacle, where he will remain for some years yet to come. The world has pretty much changed in its habits of life and manner of thought in that time. In the early days of his pastorate Dr. Jefferson relates that he was accustomed to ride a bicycle on Fifth Avenue. Preachers have come and gone, until today Dr. Jefferson has been longer in service than any other prominent pastor in New York City. Yet it is not his past record, but his present power which interests us. Dr. Jefferson is not an antiquity.

Dr. Jefferson is not the sort of man who we would expect to make such a record. Perhaps that is the most remarkable feature of his career. He is a silent sort of a person. He has been called the best Yankee ever born outside of New England. In social intercourse he is shy, timid, retiring—although under right circumstances he will reveal an inimitable flow of wit. When caught in the hurly-burly of life he suggests "Innocents Abroad." His knowledge of human nature is sur-



REV. CHARLES E. JEFFERSON, D.D.

prisingly accurate, although derived largely from a close study of the Bible and Shakespeare.

Yet consider what this diffident, unworldly man has accomplished in the realm of practical affairs. When he

As a student at Union Seminary Mr. Scotford sat under Dr. Jefferson's preaching. Here we have the observations of these years. You can see the young man as he followed the words, gestures, and studied the history and methods of the great Broadway preacher. We hope that our readers have available a copy of the October issue of Church Management containing Dr. Jefferson's sermon on the "Peacemakers." In a theme such as this he appears at his greatest.

came to the Broadway Tabernacle he found a small disrupted group of people worshipping in a mammoth old church at Thirty-fourth and Broadway. Out of a membership of twelve hundred, that had been, it was possible to find some three hundred and fifty peo-

ple. Analyzing the situation, Dr. Jefferson found that in the days of his predecessor, Dr. William M. Taylor, people had been attracted by brilliant preaching, but that they had not been organized for fellowship or service. In after years this was referred to as the "glacial age" in the history of the church. Studying the situation, Dr. Jefferson concluded that the only church which could stand through the years upon Manhattan Island must be one with a warm social spirit thoroughly organized for service. For twenty-five years he has labored to build such a church, and has in large measure succeeded. The first move was to sell the old church at Thirty-fourth street for \$1,300,000 and to build the present Tabernacle at Fifty-sixth street and Broadway, with its great Auditorium, its Pilgrim Hall, of equal size, and its ten-story parish house. This plant was not designed for institutional work, but rather to be the home of a warmly social church. Dr. Jefferson has served the Tabernacle as an institution with a rare devotion. He almost worships the church of which he is the head.

As a church executive, his outstanding characteristic is open-mindedness. He will take any sort of a suggestion from any source and try it out. He has no rubber stamp with "Impossible" on it. A surprising number of these plans work out successfully.

In church administration Dr. Jefferson has had great success in a field somewhat alien to his spirit. His real throne is his pulpit. His heart is in his preaching.

For many people, the first impression of Dr. Jefferson's preaching is disappointing. If they come expecting flights of oratory and spectacular elocution they are doomed to disillusionment. They may agree with the Methodist preacher from the West, who remarked, "Great stuff—but he does not know how to preach." It all depends upon what one means by great preaching. Perhaps there is a relation between the manner of Dr. Jefferson's

preaching and his long continued success in New York City.

Dr. Jefferson was an early and outstanding exponent of the "conversational style" which has found an increasing vogue in preaching. There is no appearance of effort in his preaching either in manner or substance. He talks with one in a quiet but engaging fashion. It is a tradition in the Tabernacle that on the average the doctor only raises his voice about once a year, but that when he does, the congregation sits out on the edge of the pews and takes notice. The writer has heard Dr. Jefferson preach about one hundred times, but he was never lucky enough to get around for one of those momentous occasions! But if any man thinks this conversational style is easy, let him be warned at once. It is the result of ceaseless labor.

The conversational manner requires simple and direct literary style. An exceedingly wise man who sat under Dr. Jefferson's preaching for many years, once summed the matter up by saying, "He is a great stylist." As a young man, and still in moments of relaxation, Dr. Jefferson delights in epigram and provoking turns of speech; but in his preaching he builds up his effects by short and simple sentences. Involved constructions and dark sayings are for him impossible. On his lips truth is ever luminous in its simplicity. A further element in his style is its completeness. As the assistant who had to preach in the summer time used to lament, "He says it all." Instead of the mind of the listener going off on a tangent, Dr. Jefferson has a knack of leading it along the track of his own thought. You arrive where he arrives, and are very well satisfied to be there. Other preachers may be more stimulating; but none are more convincing.

We have spoken of Dr. Jefferson's quiet delivery. It should also be said that he has been a life-long and painstaking student of the art of elocution. As a young man he used to "jump at people's throats" with his oratory, but he has adopted the quiet method because it is in the end more effective. His enunciation is wonderfully clear,

making possible a rapidity of delivery which is the despair of reporters. One does not realize that he is speaking rapidly, and yet this very quickness has much to do with holding one's attention. The mind of the listener does not run ahead of the mind of the preacher. Also the lack of variation in volume is offset by a great variety in inflection. In fact the quiet manner enables him to bring out perfectly the literary quality in his sermons.

Dr. Jefferson rarely preaches less

than forty minutes, and during Lent his sermons are sixty minutes in length. It should be said that the longer sermons attract the larger congregations, and that one is not conscious of their length, but of their interest. At times he reads; but usually he speaks without notes, but with the most careful preparation. He does not memorize in any mechanical sense, but his mind has a wonderful power of retaining, not only the main structure of a discourse, but also refinements of expression.



BROADWAY TABERNACLE, NEW YORK CITY

In the course of a year Dr. Jefferson preaches a great many different types of sermons. There are a goodly number of themes, such as Bible study, a Bible character study, International peace, Nature, which recur annually on specific Sundays. During Lent he discusses theological themes. In general

Dr. Jefferson has two outstanding types of sermons. One is the sermon built about a figure of speech, such as "The Pelican in the Wilderness," a Thanksgiving sermon on "Trumpets" and his most famous sermon on "And Noah Was Drunk." In these sermons a single and often very simple figure of speech is elaborated in an utterly unforgettable fashion which lodges the sermon—and application—in the memory forever. Many a young minister has heard one of these sermons and has tried to do the thing himself, only to have it fall utterly flat. From the homiletic point of view these are the greatest of Dr. Jefferson's sermons. The other type is that of plain straight exposition of a theme, often without a text. The writer remembers a series of three discussions of Christianity and money. The first was preached without announcement on a rainy Sunday — and next week the church was full, such was the interest provoked in the minds of the few who heard the first discussion. In his numerous books of sermons, we find more of this latter type than of the former.

The justification for Dr. Jefferson's preaching is found in a great church of people, singularly prominent and important in the life of the city and of the nation, who have listened to him for many years, and who want to listen to him for many more.

What is the secret of his power? What lesson can the ordinary minister gain from this prince of the pulpit?

The closer one gets to Dr. Jefferson the less is one disposed to credit his success to sheer genius, and the more one attributes it to a high development of certain rather common qualities.

Dr. Jefferson has always had a clear notion of what he was trying to do. In the development of both his literary style and manner of speech he has consistently sought a definite end. So has it also been in his management of the church. In his own life he has ruthlessly limited himself to certain goals. Practically all of his books are either sermons or lectures. Like Paul, he can say, "This one thing I do." His

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The Romance of the Modern Organ

By W. Meakin Jones

IT is safe to say that the art of organ building has advanced more in the last sixty years than in three centuries previous. A veritable revolution has taken place, making possible organs which in the past could only exist in the minds of master builders. We have today our detached consoles, making it possible to have the organ in sections, the electric action which makes the response as quick and as soft as that of the piano, and discarding the old superstition that the player of an organ must be a strong man.

These innovations were brought about by the introduction of electro-pneumatic action, usually at its best with a low voltage generator. For this invention the world honors the memory of an English organist, one Robert Hope-Jones, an electrical engineer, organist of St. John's church, Birkenhead. Some thirty-five years ago Mr. Hope-Jones assumed the task of moving the organ in his church from one end of the building to the other. When the organ

had been taken down he found that he did not have room to set it up in the desired location. So he fell back upon his electrical knowledge, moved the console and a part of the organ, and used electric power to control the speaking pipes.

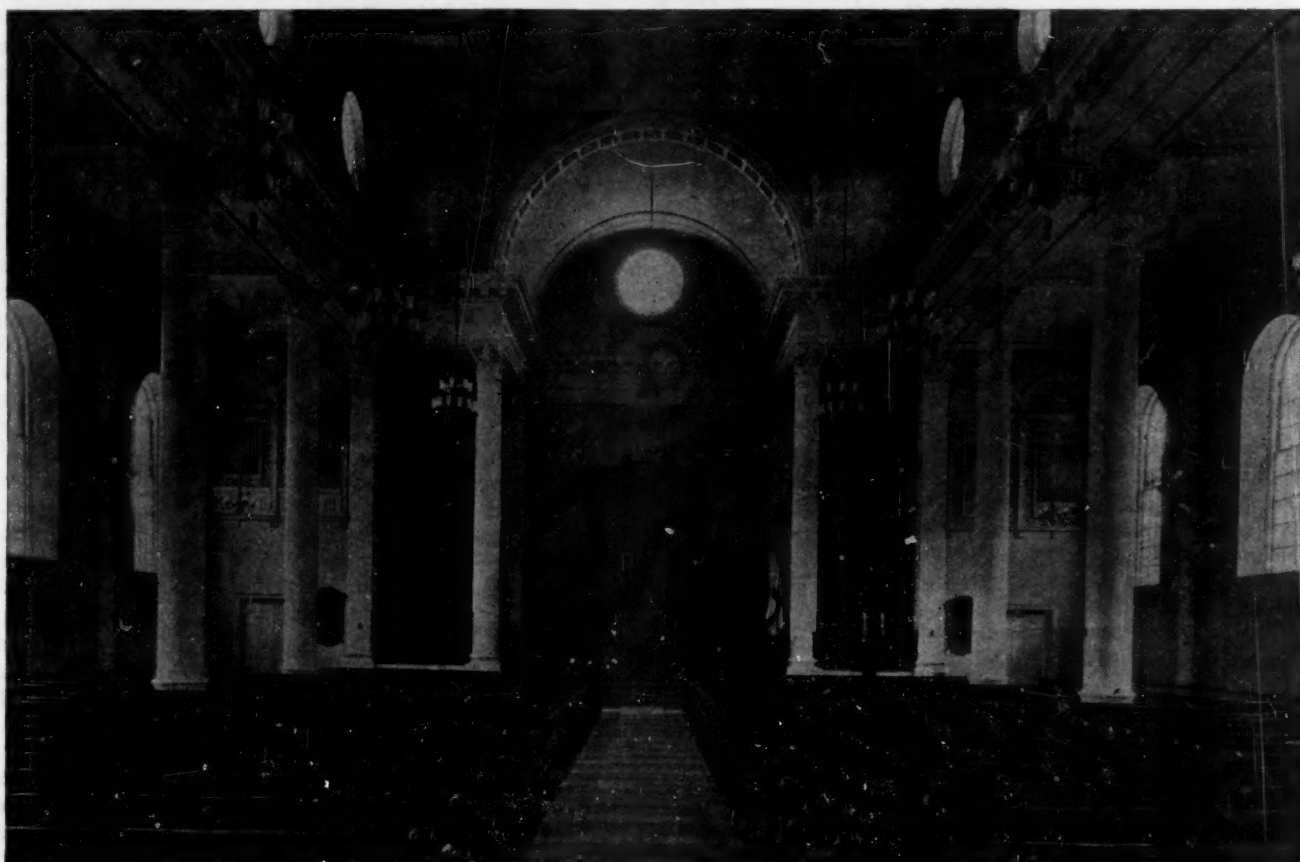
If Robert Hope-Jones, volunteer organist of St. John's Church, Birkenhead, England, had been successful in moving the organ, as he had hoped to do, he would have avoided a lot of work and worry. But there was not room for it. So he worked, and worried, and gave the world its modern organ. Another hill of difficulty proved to be the way of life.

As was to be expected, the first results were not successful; and it required months of experimentation before any satisfactory arrangement was completed. But when it was perfected the fame of it spread throughout the world, and many went to Birkenhead to see and hear this wonderful instru-

ment. Mr. Hope-Jones found that he had now undertaken a life task of reconstructing the pipe organ. Despite many difficulties and much opposition, he persevered in his new field. Probably he has influenced modern organ construction more than any other man.

It was not alone the electro-pneumatic action that brought him into prominence, as he studied the organ from the tonal point of view and brought about a complete revolution in this department. The introduction of the leathered lip for diapasons and other foundation stops, heavy wind pressures, smooth reeds, wonderful mellow tibias, keen string tones, etc., are a few of the outstanding features so noticeable in the organs he eventually built. Other inventions, such as the second touch, which enables the organist to play the melody and accompaniment on the same keyboard, pizzicato touch, sound trap expression shutters, are a few more of the improvements he brought about.

Prior to Mr. Hope-Jones' advent in



INTERIOR FIRST PRESBYTERIAN CHURCH, UTICA, N. Y.

the organ building field, two methods of producing tone had been adopted, namely flue and reed pipes, but he introduced the diaphone, which produces tone through the medium of a vibrating valve. The wealth of foundation tone furnished by the diaphone is perfectly amazing, and its power and volume are limitless. The tone is grand and dignified, and no large organ is complete unless a diaphone is included in the specification. It is prompt in speech, smooth in tone, and forms the backbone of the organ.

In 1903 Mr. Hope-Jones came to the United States, and after a brief period with the Austin Organ Company, and later with E. M. Skinner, the Hope-Jones Organ Company was formed in Elmira, N. Y., but due to the financial panic at the time, sufficient capital failed to be secured, with the result that in 1910 the Rudolph Wurlitzer Company acquired the patents and plant, and Mr. Hope-Jones entered their employ.

England did not take kindly to the new organ. She had her great organs, which had stood the test of centuries. So it is the American builders to whom the world looks today for its modern organs.

Good examples of Hope-Jones organs are to be seen in St. Paul's Episcopal Cathedral, Buffalo, N. Y., Grace Baptist Temple, Philadelphia, Pa., The First Presbyterian Church, Utica, N. Y., First Baptist Church, Gainesville, Fla., First Presbyterian Church, Tuscaloosa, Ala., and numbers of others.

The illustration shows the interior of the First Presbyterian Church, Utica, N. Y. The organ is installed in two chambers, one on each side of the sanctuary, with the echo organ at the opposite end of the church, above the balcony.

Chas. E. Jefferson, Broadway Tabernacle, New York

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energies have been concentrated on definite goals.

And he has worked! What from the outside appears to be genius, from the inside is revealed as the capacity for endless labor. He has purchased phenomenal success because he was willing to pay the price which that success entailed. Chas. E. Jefferson is at the bottom a very human sort of a person, who has chosen his goals with great discernment, and then dedicated himself utterly to their attainment.

Here is a clever saying of the late Samuel Butler, quoted by Nevinson: "There are people equally horrified at hearing Christianity doubted and at seeing it practiced."

The Musical Setting of An Art Night Service

By James Elmer Russell

AN Art Night Service with appropriate music was arranged at the North Presbyterian Church of Binghamton, N. Y., for the second evening service in September. It drew a large congregation and proved a real inspiration.

From one of the art stores of the city a copy of Hoffman's great picture, "Christ and the Rich Young Ruler," was borrowed. The picture was in colors and the dealer was very glad to frame it for use at the service. As a reciprocal courtesy the newspaper publicity for the service mentioned incidentally that the picture had been

loaned by the art store. The church calendar also called attention to the fact.

The picture was placed in front of the pulpit, and was veiled until the time of the sermon, when the lights of the church auditorium were dimmed, the picture unveiled, and lighted with a spot light. The spot light was simply a stereopticon with no slide in the carrier. A desk lamp was curved over the picture from above and gave additional illumination. The effect of the lighting upon the picture was carefully worked out on a week night previous.

The idea of using a picture in this way was borrowed from Dr. W. L. Stidger of Detroit; but an original musical setting was arranged in Binghamton.

First of all the numbers played on the great Skinner organ which the church possesses were the familiar and popular Handel's "Largo"; the "Berceuse" from Jocelyn, by Godard, and Schumann's "Traumerei."

The first hymn, O Happy Day That Fixed My Choice, was selected as one which the whole congregation would enthusiastically sing. Then the story of the picture from Mark 10:17-22 was read, after which the quartette sang "The Old Wayside Cross," the tenor taking the solo part. Following the prayer the congregation sang "Knocking, Knocking, Who Is There?," followed by the hymn, "I Met the Good Shepherd Just Now on the Plain," sung as contralto solo.

Then the lights were dimmed and the pastor spent about ten minutes interpreting the message of the illuminated picture. While the lights were still dimmed, "I Gave My Life For Thee" was sung as soprano solo, and then the organ harp played "Almost Persuaded."

Once again the auditorium was lighted, and the congregation sang the great hymn, "O the Bitter Shame and Sorrow," beginning, as will be remembered, with all of self, and ending with all of Christ.

After the benediction the chimes played, while the lights were dimmed again, "Softly and Tenderly Jesus is Calling."

The whole service was planned to make an evangelistic appeal. Both the interpretation of the picture by the pastor and the music were a call to put Christ first, and not to repeat the spiritual tragedy of the picture, "Almost, But Lost."

What To Do In November

A Department of Reminders

Special Days

Nov. 2—World Temperance Sunday.

Nov. 2-9—Father and Son Week.

Nov. 11—Armistice Day. National Red Cross Roll Call.

Nov. 30—Thanksgiving Day.

The Minister

The minister's theme for November is clear. It is Christian Citizenship. The World Temperance Sunday, Armistice Day, and Thanksgiving Day give him plenty of opportunity to speak on this vital subject.

Armistice Day, or the Sunday before, is a splendid time to emphasize mobilization for peace. For material turn back to Dr. Jefferson's sermon, in the October issue of Church Management.

The minister will begin to think of his Easter class. Many ministers organize the class in November.

The Church

This is the month for harvest suppers.

Have a social meeting election night. Install a loud-speaking radio, and get the returns.

There is still time to start a mission study class or a class in stewardship. Your denominational board will be glad to recommend material.

The Community

Many churches will unite with others in the observance of Thanksgiving Day.

Help the Red Cross in its annual roll call. Arrangements may be made with the local chapter to receive memberships at the church.

The Message of the Radio

By Rev. Clifford L. White, "The Radio Parson"

THE transmission of words and sounds through the medium of the so-called "ether," has reached a high stage of perfection. The days of experimenting, and uncertainty have passed, and systems of transmission have been developed to such an extent, that this wonder of modern times is altogether practical and dependable.

Radio, is the word of the hour, it is upon the lips of all, and the man that cannot "talk" radio, is labeled as obsolete, and away behind the times. And, this modern wonder is here to stay for all time, to bless, comfort, and instruct the millions of the future. It has, at this present hour, so woven itself into the very fiber of the life of the peoples of this continent, that it would be like taking a fish out of water, to take radio, and all it lends, from the people of our fair land.

This scientific achievement, has come down to us from the hand of the Almighty, through the instrumentality of scores of great men, to solve many of the problems of our present day. We are not just "batting the air," when we say that radio broadcasting is actually solving many of the complicated problems of our present day. Take for instance, the American farmer; one of his greatest problems is, "how can I keep my sons and daughters interested, and on the farm, and manifest to them that I am willing to give them every opportunity possible?" Radio on the farm will make the farm life 100 per cent more attractive to young and old. It will afford the rural folks the blessings and advantages of the folks in the cities; and in fact radio reception in the country is much better than in the congested districts, thereby assuring to a high degree the reception of any desirable feature.

And, what applies to the farmer, applies in a way to all stations in life. Again for illustration: the city chap, with all about him the things that attract and allure him from the pathway of right and morality—allow him the privileges of experimenting with testing, and general listening-in, that a good radio receiver has to offer, and you will find him staying at home evenings, trying some new circuit, or experiment; all to his mental, physical and moral development.

But, there is still another class that we must not fail to consider, in our

age of forgetfulness, and ingratitude—that made up of the elderly folks, who have had to retire from active life, but who, have retained all the desires of keeping up-to-date, and abreast of the times. Their declining years will not permit them to assemble at the church regularly, as they once did; yet, there is still within their hearts the love for all things that the Church, and the preaching of the Gospel mean to them. They like to hear the sacred songs that thrill their souls. They like to hear the

Here is a new idea in radio. It is the construction of a medium powered station, at an expense of less than \$1,000, which has a radius of 200-500 miles. The cost of operation will be about twenty dollars per month. Mr. White believes that the church can use wireless best in this way. His article will be of interest to all who are contemplating the broadcasting of services.

reading of the Word of Life; and, in short, they are lost, and out of their place unless they have access to all this. But, no child of God, who is slowly journeying to the land of eternal sunshine, looking at the red horizon of the setting sun of life, need worry about this unpleasant separation in this world of ours, with its numerous broadcasting stations and efficient receiving equipment.

The Church is God's agency on earth, and we his followers are his agents. The work of the Church is to preach the glad news of Christ, to "heal the broken hearted," to comfort and to cheer. And we are saying to the Church, that radio broadcasting is affording a means to this end that nothing else in this world can offer. People of all classes can be reached with the message of life; the professional man, the business man, the outcast, the society people; and in fact we cannot think of any class, but that can, and is being reached by the unlimited means of an up-to-date broadcasting station.

The Church is the greatest institution on earth. She has the life-giving message, the remedy for the ills of life; and she is failing to keep faith if she stands back and refrains from this opportunity to "get her traffic across." Newspaper, electrical concerns, manufacturers, and many others have already realized the value of this modern wonder, and have invested thousands of

dollars in broadcasting equipment, fully aware that their investment will pay, even in a material sense. But this is not the pay that the Church is to derive; but the pay for her efforts along this line will pile mountain high above the material profit. So, we are saying to the Church, "to lift up your eyes and look unto the fields, for they are white already unto the harvest," to thrust in the sickle, and reap the harvest.

The most good, we believe will be accomplished, by a number of medium-power stations, rather than one or two large central broadcasters. There are adverse conditions, when even a very powerful station could not reach all those who are desirous of listening; but where a local station, within the state, would be able to care for that state, or section, thereby overcoming the uncertainty of reception. Also, more interest is manifested in the locally situated broadcaster, and is more dependable all around, and of greater value in broadcasting the Gospel.

A number of smaller stations, say one in every state, or possibly two, or three in the larger states and more congested sections, would care for the needs of the listener-in, in a very practical and dependable way. This would afford the different church, state organizations, the opportunity to properly manage and care for the station, and its program.

A station with a normal power rating of 100 watts, properly erected and operated, would accomplish this thing in a very practical way. With the present day receivers a station of this power is good for a range of 200 to 500 miles, depending on conditions.

While the cost of a good thing is not to be set in the foreground always, yet it must be considered. And here again the medium-power station wins, and has what we believe any church is wanting. Not only the installation cost of such an equipment appeals to us, but its upkeep also carries with it its weight of appeal. It will cost but a small amount to install a station of this type, in comparison with the cost of a high-power station, and the operating cost will be correspondingly less. Every detail of the financial side of this proposition has been worked out, along with many other of the problems of the church station, at WJAK, the broadcaster of the writer, and we have

found that an equipment of the 100 watt type can be had for the sum of \$600 to \$1,000. The cost of a modern high-power station ranges between \$15,000 and \$30,000. Under ordinary operating conditions, even though the station be in operation every day, the cost of upkeep of the 100 watt station will be less than \$20.00 per month the year around. Whereas the cost of operation of the high-power station would be many times greater than this.

But the next proposition to be considered is, where and how can the church secure a station of this type and power. So far as we know, there is no concern manufacturing an equipment of this nature. Therefore the only way out is, to construct the broadcaster with the assistance of competent radio men. In every town and city, will be found young men, and those older, who are competent, and thoroughly fitted for work of this character. It would present only a minor problem to secure the services of one able to do this work. It would be an easy matter in fact, as the constructor would be pleased to be of assistance in this respect, and would do his best, that the station of his city might be first-class and modern. So far as constructional details are concerned, this would have to be figured out locally, between the church organization and the builder.

The proper installation of a station, has much to do with its operation. Therefore, spend plenty of time in considering this all-important issue. The antenna, should be of a size and type, so that the greatest possible degree of efficiency may be obtained. The matter of a counterpoise—a sub antenna—must also be given proper attention. Likewise, the location of the apparatus, and the studio, from which the programs will be broadcasted; or in the event that the regular church services are to go on the air, the matter of proper placing of microphones, to pick up the sound waves without echoes and rebounds, must be in order. In short, the details must be given careful consideration, if the station is to be first-class. All this information can be obtained from your expert. And let me say here, do as he thinks best, as he is familiar with the problems, and you are possibly not, so don't try to force your opinion in the matter, but give the expert a chance to do a first class job.

Suppose that you have your broadcaster in place, and everything is ready to go. The next step is to get in touch with the radio supervisor of your district, and ask for application blanks for a broadcasting station. These will be mailed at once, and after they are properly filled out and mailed back to

the supervisor, he will, in a short time, issue a regular broadcasting station license, with your operating wave length to be used, and your call letters. The next step is the securing of an operator who has an operator's license of commercial second class or higher; you will possibly find in the one who erected your station the material for your operator. However, this license can be secured by any person with average understanding concerning radio transmission and reception. The cost of both of the above mentioned documents is nothing, with the exception of the postage. Every three months the station license will have to be renewed, and every two years the operator will need to have his "ticket" renewed.

With your station license and your operator, you are now ready for a period of testing. It will take possibly one or two days, early morning testing, to get everything in proper adjustment; then you are ready to go.

There is a matter that must be given careful attention, and that is the proper selection of microphones, or pick-up devices, for the kind of work they will be subject to. With a poor

microphone system, the best station is of little value.

So far as what, and when to broadcast is concerned, is a matter that each church must work out for itself. But this matter must be given thought, and good judgment used. Certainly, the church station will broadcast only material of a sacred, or classical nature, and never the lighter things that some of the stations put on the air.

The door of opportunity is swinging wide to the Church of this age, and if she fails to avail herself, she alone is to blame. We are hoping that the agents of righteousness will see what is written between the lines of the future, and grasp this opportunity for putting across the program of the Church.

We would be glad to be of assistance to any church contemplating the erection of a station, and hope that the future will witness many medium-power church broadcasters, systematically located over this fair land. May the Lord add his blessings to the work of our hands.

(We shall be glad to forward any communications to Mr. White.—Ed.)



Bull's-eyes for Bulletin Boards

Flanders Fields are growing grain; what is your heart growing?

Thanks come from a full heart; envy from an empty one.

Those who died to win peace for the world are the justification of the peacemakers.

"What would Jesus do?" is in the minds of many, but it seldom rises to their lips.

The only war in which there should be no armistice is the war between good and evil.

The greatest thing to thank God for is your faithfulness to him.

A good kind of preparedness is the preparedness to forgive.

All things have a spiritual content; even turkey and cranberry sauce.

Warriors in the cause of Christ fight their battles with love.

Be thankful for Thanksgiving day, that enables you to thank God.

Shell the fortress of lies with the ammunition of religious truth.

Blessed is the Thanksgiving dinner which feeds the soul.

Don't nose around too much; you are your brother's keeper, but not his bookkeeper.

Don't get up in the world by climbing upon the shoulders of others who are weaker than you; you may find it lonely at the top.

"Cleanliness is next to godliness" because it is a kind of proof that godliness means it.

The Church is a clearing house of spiritual brotherhood.

If you want to understand others, look at yourself; if you want to understand yourself, look at others.

It was bitter experience which put the prod into the Prodigal Son.

A fine harvest is an excellent foundation for generosity of spirit.

Mind triumphs over matter even in the theories which give matter dominion over mind.

He who knows how to stick will never empty the mucilage bottle to do it.

While we are making theories about religion and God, Love, the soul of God and religion, wonders at our wonderings.

God needs reapers for the harvest. No lazy or doubtful persons need apply.

Better be right with one than wrong with a thousand. Truth is not found by counting noses.

Organization Plan of the Official Board

Epworth Methodist Episcopal Church, Palmyra, N. J.

Fred B. Morley, Pastor

1. It is the responsibility of the Official Board to take general oversight of all the work of the church.

2. Every member of the Board ought to have some definite assignment of responsibility for some particular part of this work.

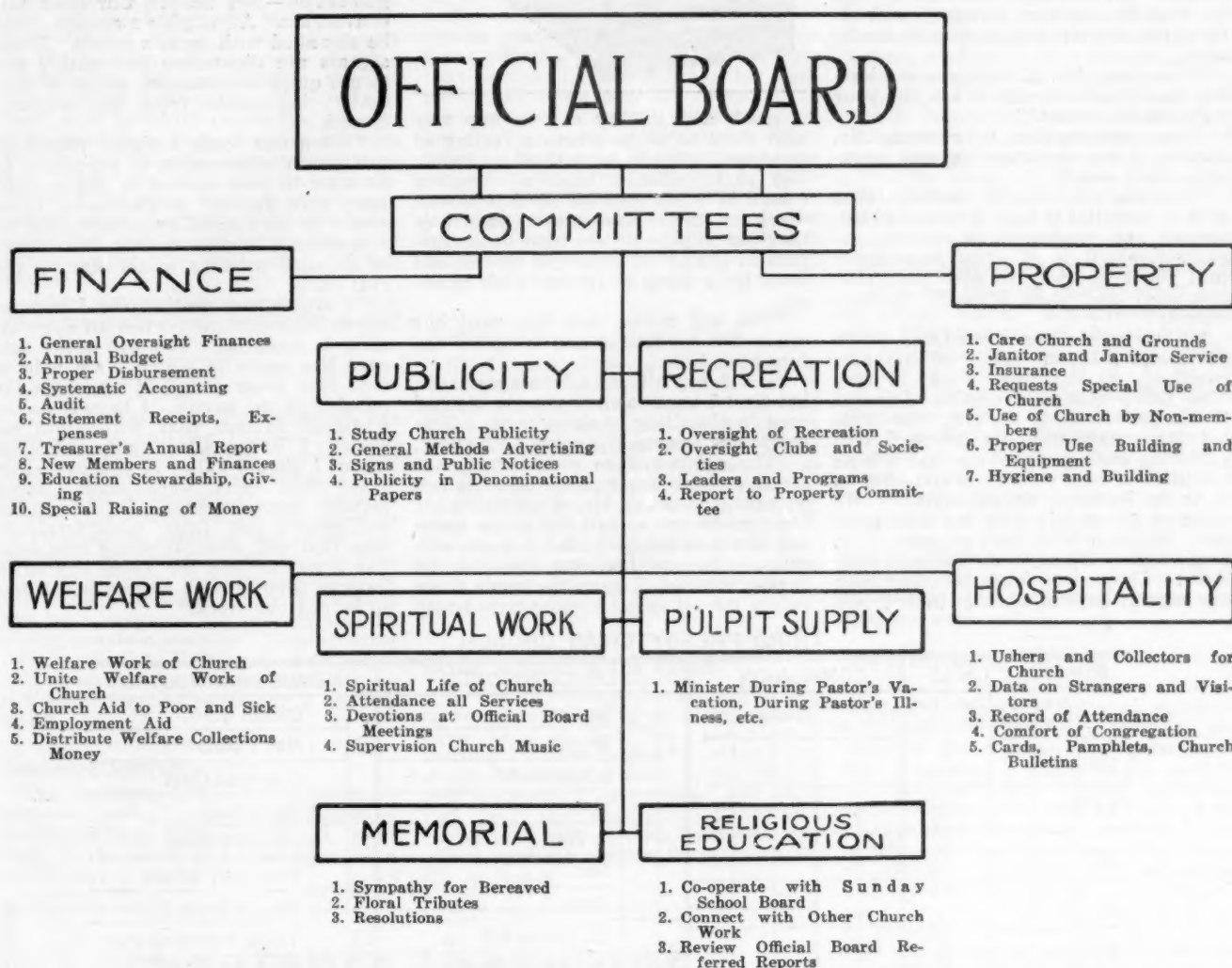
3. In order that this may be more efficiently accomplished the work shall

be divided among the following committees, and the pastor shall assign every man on the Board to work on at least one of these committees, and as new men are added to the Board they shall be similarly given definite responsibilities:

Finance Committee, Memorial Committee, Property Committee, Pulpit

Supply Committee, Publicity Committee, Recreation Committee, Religious Education Committee, Hospitality Committee, Spiritual Work Committee, Welfare Committee.

4. In order that each committee may know definitely what its responsibilities are the following outline of work for each committee is given.



A Wayside Pulpit

The Marble Collegiate Reformed Church, Fifth avenue and 29th street, New York City, has for some time maintained a week-day gospel service for the passers-by. Good music is furnished, there is an evangelistic and patriotic appeal, and New Testaments in six languages are distributed at the rate of about 1,000 a week. The Rev. Dr. Dan A. Poling stresses going to church, advising his hearers not to forget their churches, regardless of differing creeds.

Thanksgiving

The roar of the world is in my ears;
Thank God for the roar of the world;
Thank God for the mighty tide of fears
Against me always hurled.

Thank God for the bitter and ceaseless
strife,
And the sting of his chastening rod;
Thank God for the stress and the pain
of life,
And oh! thank God for God!

—Joyce Kilmer.

Summer Outing Church

Men of the Church of the Holy Communion, St. Louis, Mo., assisted by their rector, Rev. E. S. White, have this summer built a rustic chapel on the church-outing farm, near the city. The chapel was placed on the crest of a hill commanding a beautiful view, and can seat one hundred persons. It was used twice daily during the summer season, and proved to be a very wise investment, many poor mothers with their children, from the poorer districts enjoying the services.

Card Records for Churches

One of our Rochester, N. Y. ministers realized that his work was getting the best of him. The expansion of his church was rapid and the strain of organization and contact overtaxing. The board realized that his health was failing, and insisted that he take a vacation. His return after a month's complete rest, found him built up mentally and physically, ready to resume his activities with full vigor. After a short period he found himself confronted by the same petty details and worries. Happily he was inspired to make a friendly call on Rev. Philip A. Swartz, associate pastor of the Third Presbyterian church of his city. The two men were friends of long standing and had a common interest in each other's activities. Mr. Swartz, therefore, took his friend's condition seriously, and offered constructive suggestions and criticism.

"I suppose, Mr. X, that you are having considerable trouble in keeping your organization intact?"

"Your supposition is correct, Mr. Swartz, I am encountering new problems every day."

"Did you ever stop to consider that as it is essential to keep a record of employees and production in business organizations, it is of equal importance that you keep in touch with your congregation and their activities through records?"

"It is a very common condition. Two years ago I found myself in the same position. At that time I was in very close touch with an executive of one of the largest firms in the city. He studied the condition under which I was suffering and convinced me that it is as essential to keep records in churches as it is in business organizations." He went on to explain how his firm must keep in touch with its customers if it expects to continue to do business with them. They must know whether they are regular buyers, whether their credit



is good, and if they can in any way help them so as to create a feeling of good will. So it is with the church. The pastor should have a complete record of every member so that he can check up their attendance, just how they participate or are able to participate in the activities of the church and what he is doing to further their interest.

"You will notice that this card has space for condensed and complete information."

"I will explain its advantages later, but first I want to show you the method used in the filing of these cards. This particular system is known as Kardex.

"The cabinet is so constructed that speed and accuracy can be obtained without the least bit of exertion. I have made out a card for every member of my parish and filed it alphabetically. By pulling out the indexed drawer wanted, I have the cards there before me—it is not necessary to waste

time by fumbling through a lot of records."

"You will notice small pieces of colored celluloid placed at definite positions on some of these cards. These signals, as we call them, are of great benefit. Instead of being compelled to read the information written on the card itself, the signal flashes the thought to me instantly. Not only that, but I can review all the cards at one time."

"Right here I might add another thought that will probably give you a clearer insight as to what I am referring. Will say that certain members of the church are eligible to teach in the Sunday school, but have not been assigned to that duty. A red signal placed at the bottom of their cards would immediately show me that they were prospects when a new teacher was needed. It would be the same in any other organization—Boy Scouts, Christian Endeavor, etc. All eligible members could be signalled with certain colors. These signals are distinctive and enable you to get quick information, which is normally impossible from an ordinary record.

"When one reads a signal record he can retain information in his mind. If he were to read twenty or thirty ordinary card records in succession there would be no possibility of accurate information. In other words, the burden of detailed memory would obscure the real facts.

"You can now realize why I encounter so little difficulty when an appointment is essential. You will notice this card has space in which I am able to note just when a call is made upon a member of the parish. I have installed a signal system that will show me whom I have called upon, and upon whom I should call. If you can show just when calls were made, under certain circumstances, it oftentimes straightens out little misunderstandings that will arise. It would now seem like a punishment for Third church to have to give up this system which has so helped our work."

THIRD PRESBYTERIAN CHURCH

K.P. 938-389 C

MINISTERS' CALLS					COMMUNION					SERVICE RECORD					MEMBERSHIP RECORD														
Jan.	Apr.	July	Oct.		Feb.	Eas-ter	June	Oct.	Dec.																				
Mar.	June	Sept.	Dec.																										
23										1	Session	9	Church School																
											Trustee		Men's Class																
24											Service Board		Organized Class																
											Pres.	10	Home Dept.																
25										2	V. Pres.	11	Women's Guild																
											Sec.	12	Missionary Society																
26											Treas.	13	Mission Study Club																
										3	Ch. School Off.	14	Young People's Forum																
27											Ch. School Teach.	15	Older Boys																
											Boys' Work	16	Older Girls																
											Girls' Work	17	Boy Scouts																
											Music	18	Girl Scouts																
											Usher		Junior Boys																
											Canvasser		Brownie Scouts																
											Chairman																		
										8																			
Related to																													
Married					No. in Family					Widowed																			
Received					by					C - L																			
Dismissed					to																								
Non-active					Non-resident					Restored																			
Regular					Occasional					Infrequent																			
Baptized					Communicant					Contributor																			
NAME										ADDRESS										PHONE					DIST.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20										

The Appeal of Dramatization

If any church worker has doubts as to the virtue of dramatization in Bible instruction, he may well read of this experience in the junior department of the Sunday school of the Calvary Methodist Church, Albany, N. Y.

One day the teacher announced that the class would spend several Sundays in dramatizing the story of the Good Samaritan. It was a class of boys and they received the announcement with enthusiasm. The only difficulty was that most of the boys wanted to play the part of the robbers, and there were no candidates for the position of the man to be pounded and robbed. But after a number of rehearsals the situation began to change. Fewer boys wanted to play the part of the robbers, while most were anxious to have the part of the Good Samaritan.

As the story is told, in the end there was but one robber and he played the part against his will, out of loyalty to the teacher. It is a very striking evidence of the possibilities through this kind of instruction. The boys at first, with youthful desire for supremacy, wanted to have the fun of way-laying the innocent man and beating him. But gradually the true significance of the story began to reach their minds; and they saw that the more noble part was played by the foreigner who sought to heal the victim's wounds.

When was a sermon preached which could more effectively instill the truth?

For World Peace

The Federal Council of Churches has sent out "A call for 150,000 Churches to Mobilize for World Justice and World Peace," and to celebrate this purpose on November 11. It has suggested that official bodies and societies of all kinds be asked to co-operate, and further, that public mass meetings be held, and special services be conducted for Sunday schools. Also a pageant has been prepared for presentation by young people's societies. Coming after its opposition to Defense Test Day, this action arranges the council definitely on the side of active work for a durable peace.

Sentence Sermons

The following is one of the sentence sermons from a little bulletin issued by the St. Jacobus Lutheran Church, Winfield, L. I. It is a sentence sermon which says a lot.

Sentence Sermons

You either gather with Christ or you scatter and drive away from Christ.

THE SOLE AIM OF THE CHURCH IS TO SAVE SOULS

Come unto me, all ye that labor and are heavy laden and I will give you rest.—Matthew 11, 28.

The Christian parents of America are committing the blunder of their lives in not making the hour of church service on Sunday morning as much a matter of course for their children as the twenty-five hours of public school.

Going After People

In the First Baptist Church, Dayton, Ohio, they have a new movement called "Winning the Church." The deacons and deaconesses, sixty in number, are organized to win a 100 per cent member attendance at the Sunday services and the mid-week services, to secure the reading of the Bible by each member every day, to get a pledge to support the church from each member, and to conduct family worship in the home. In the opinion of the pastor, Rev. W. H. Geistweit, there is needed a revival of interest in the whole duty of church members.

A Unique Service

Chicago has a minister who became unable to do regular ministerial work, and who thereupon began committing the Bible to memory and reciting whole books from the Scriptures before church congregations and other audiences. Now he has all the engagements that he can fill, the sound of his well-modulated voice and his command of memory—he makes no mistakes—having a very peculiar spiritualizing effect upon his listeners. This man makes no comments, as many ministers do while reading from the Sacred Word, and he is eagerly sought after by those who love the Word of God. This method is attracting wide attention, and is likely to be followed in the future by others.

A New Kind of Men's Club

St. Thomas' Church, Washington, D. C. recently organized a men's club in which the plans and work of the club are to be originated and carried out by the members themselves, the broad basis of it all being friendliness, sociability, and solidarity. The organization will be a militant one, in keeping with the new religious spirit; and with the freedom to go ahead and do what they like, the members should be able to accomplish great good, both for religion and their church.

Mute Appeal Wins Funds

Autoists visiting Lorain, Ohio, the scene of a recent devastating storm, have many of them seen the placard reading, "Please help us to rebuild our church," before the ruins of the Methodist Church." The appeal met with such favor that upwards of \$1,000 was contributed to a box conveniently placed, and the building fund appreciably increased.

The Pastoral Parson

The "pastoral parson" is the name given to Rev. George B. Gilbert, an Episcopalian rector of Middletown, Conn., because he chooses to minister to people in rural communities instead of city churches. He says that the young people of today are as good as were their fathers and mothers. He thinks, however, that conditions in the average village are not so good as they were a decade ago. For this Mr. Gilbert holds the church largely responsible. Instead of quarreling over denominational differences he thinks that ministers should unite in an effort to check immorality and to raise a body of citizens with high ideals. That there is a growing reform movement in the church and that pastors are beginning to see the need of appealing to the people of the country in their own language and spirit, he believes. Mr. Gilbert cultivates a two and one-half acre farm, but says it is not necessary for a rural minister to be a farmer. It has been his experience that the minister who fits the rural community best is he who is community-minded rather than ecclesiastically inclined; also that the most useful church program emphasizes the needs of human life rather than details of church worship—The Baptist.

Gandhi's Message to Christians

Mahatma Gandhi, the spiritual head of India, having acquainted himself with Christianity and the practices of its followers, was asked by Dr. Stanley Jones, one of the Y. M. C. A. leaders of India what word he had for Christianity as a religion for India. His reply was that if Christians wanted to appeal to India they must "practice their religion without adulterating it or watering it down; practice it in its rugged simplicity. They must emphasize love, as love is the central thing in Christianity, and they need to study non-Christian religions more thoroughly, so that they may have a more sympathetic approach."

An Australian Method

In the thirty-two churches in Sidney, Australia, there are 116 good speakers available. Every six months the churches get together and arrange, so that a speaker is available for each of the churches every Sunday following, and determine who shall be the speaker at each church session. A small folder is thereupon published, with the names of speakers alphabetically arranged, and the date of each speaker's engagement, and the place of speaking clearly printed. Thus no churches, whatever the difficulty, are without services on Sunday. The plan is a forward-looking one. The churches are growing.

New Indian Bible

The Blackfoot Indians, of Canada, who had no Bible in their own language, are to be supplied with one immediately, the translation of the Scriptures into their language being done by Canon H. W. G. Stocken, who also invented a written language for them, they having had no such thing before. Something like shorthand, the forty characters which he devised were easily understood by the Blackfeet, who are already writing letters in them. They await their Bible.

Minister Does His Own Printing

In order to demonstrate to his church the value of direct advertising the Rev. Rutherford H. Moore, of the Methodist Episcopal Church of Randolph, Vt., secured a printing press and did his own printing. He states that in this way

he not alone secured results from the good advertising he sent out, but that he was able to put the printing business on a paying basis.

Samples of the printing sent out indicate that there was a craftsman at the press.

SPECIAL SERMON SERIES

MIRRORS of the BIBLE

You will want to hear these helpful discourses from the pulpit of the Methodist Episcopal Church

It will do you good to attend one of the churches in our village. It is a friendly hand that is extended to you. Give the Church a chance.

Subject for SEPTEMBER 21, 1924

THE PALE FACE IN THE MIRROR

The Methodist Episcopal Church

Rev. Rutherford H. Moore, Pastor

Future of Church Schools

Professor Luther A. Weigle, head of the department of religious education at Yale, predicts that within ten years every church able to bear the expense will have a well equipped school in which religion will be taught with the same breadth and thoroughness with which the three R's are taught today. Professor Weigle set forth his views recently at a community gathering of seven Euclid avenue churches in Cleveland, Ohio.

Morals and Public Schools

Collier's Weekly has taken up the matter of moral training in schools, finding the decay of religious training there the chief cause of the abandonment of moral training. It holds that while there may be abundant reason for abandoning religious training in the schools, there is no sort of reason for the same attitude in moral matters, and urges that the matter be dealt with at once, and effectively.

A Church Clinic

A spiritual clinic has been established in Cleveland, The Grace Episcopal Church, Bolivar road and Prospect avenue, being the scene of its activities. Rev. William C. Hicks, rector of the church, announces that office hours will supplant pastoral calls, and that

he will be in his office mornings and afternoons at stated hours, ready to receive all who desire to avail themselves of "the spiritual clinic center's services." Strangers are particularly invited to use this clinic, which aims to strengthen the religious life.

Tithing

Grove City, Penna. has a Presbyterian church in which tithing is well established, having more tithers than any other church in the whole country. More than one hundred checking accounts in the Grove City banks are only drawn upon for deeds of Christian benevolence. Last year this parish gave \$32,000 to outside causes, and spent \$15,000 on itself, for upkeep. There are methods and methods of raising money, but the old way of tithing has much to recommend it.

Religious Drama

In the Summer School of Religious Drama, at Auburn Seminary, thirty-one students, gathered from all over the country, took the course. The faculty included Catherine Lee Bates, of Wellesley College. The students gave two demonstration plays and a pageant, with members of the class responsible for costumes, scenery, lighting and prompting. The students also worked out a pageant of their own, and finished the session by presenting it.

Some Unique Events

The autumn program of St. Matthew's Lutheran Church of Erie, Pa., shows some events which we think may be of interest to other churches.

Sunday, September 28

The first anniversary of our dedication will be observed with special services—inspiring messages and music.

This will be Auto-go-to-church Sunday. Every automobile in the congregation should bring its owner and family to church. Is yours a Christian automobile?

Rally Day in the S. S. today.

Sunday, October 5

The Harvest Home Festival and the Fall Communion will be observed. A public baptism of infants will take place on this morning.

October 7

First public organ recital to be given by Professor S. J. Seiple, director of music at Thiel College, for the benefit of the Organ Fund.

October 13

The Sunday school will sponsor a "Book Nite" with the purpose of founding a church library.

October 16

The Ladies of the Aid Society will serve their annual sauerkraut supper.

October 31

Probable date of the Annual Brotherhood banquet.

Share in these activities.

Church Advertisers

A half page advertisement in the Times-Star of Alameda, Ga., paid for by the Unitarian Church of that city, makes the announcement that, "The vast majority of people who do not go to church are as much behind the times in their thinking as they have accused the ministers of being." The wonder thus engendered in the minds of non-churchgoers, serves, doubtless to fill up the pews.

Capable Church Printers

Churches require types of printing of many special kinds, and are fortunate when they get into touch with firms which know their needs and cater to them. The Wolverton Printing Co., Cedar Falls, Iowa, is well known for its service in this direction, being prompt and efficient in all that appertains to the special needs of churches and pastors.

Its catalogues and samples, which may be had for the asking, show just how your special needs may be satisfactorily supplied, not only in the matter of printing, but also in respect of everything which a printer can supply for occasions, holidays, and every service which the Church undertakes.

It supplies, for example, attendance rewards, birthday cards, calendars, Christmas greetings, cross and crown pins, duplex envelopes, folders, gift books, financial records, money-raising plans, ribbon book marks, and above a hundred other items meeting the needs of a live and vital church community.

A large illustrated catalogue which this firm sends on request, contains 72 pages, and covers every requirement of a church which uses printing. Its catalogue of terms in private printing is sent with the other catalogue.

PRINTED SPECIALTIES for Pastors and Churches

Cards and folders for Christmas, Easter, Rally Day, Birthdays. Increasing Attendance and all lines of church activity.

Duplex and Single Envelopes for Weekly Offerings.

New 76-page catalog free.

The Wolverton Printing Company

CEDAR FALLS, IOWA

The Editorial Page

"Something Is the Matter with the Church?"

A Plea for Honest Thinking

WE hope that everyone will read the first sentence of this, so that they may understand we are not advertising any specific for ecclesiastical ills. We confess without shame to not knowing what is the matter with the Church, or whether anything at all is the matter. The Church may be desperately ill, for all we know; but if she is, one of the causes of such illness is too much doctoring by too poorly equipped physicians. We have been ready to administer all kinds of remedies, hoping that some would help, but have been slow in making a careful diagnosis.

Something Is Wrong?

Every Tom, Dick and Harry has it that something is wrong with the Church. They may be right; but merely saying so doesn't help the situation very much. The diagnoses of some people remind me of the helpfulness of a certain half-witted lad who was watching me work on my automobile.

"Don't it start?" said Charlie.

"No, it doesn't start," I answered.

"Must be something the matter with it then," he said with intense deliberation.

Some people give about as much thought to the problems of the Church as Charlie gave to the automobile; and they feel that there is a wealth of information in their answer, that something is the matter with it.

It's Automobiles and Such?

A little more specific is the class that traces all of the evils in the Church to the whirl of modern life. "It is the automobiles, moving pictures, jazz music and parties. These things are destroying the Church," they tell us. Well, they make competition, all right. If we could move the world back several generations and eliminate the Sunday train, the automobile, Sunday professional sports, and the other evils, it would probably be much easier to get and hold a congregation. And we suspect that the preaching would be much inferior to the present day variety.

But as these things are outside the Church, we can't feel that they answer the inquiry. Who would want to proclaim a gospel which is impotent to meet modern conditions? If something is the matter with the Church it must be something in the Church itself, and not in the thousand and one attractions which people face, and which draw away their affections. There must be a gospel which will thrive in modern conditions. We believe that the Gospel of Christ, rightly interpreted will be that gospel.

Too Much Organization?

A well known churchman is the authority for this answer. He insists that we need to get back to spiritual things, and have less to do with organization. We are a great deal in sympathy with this man. The fellow who jumps up in meeting and says, "let's organize," will have a great deal to answer for in the day of judgment. We have all suffered by having to leave our spiritual tasks and go to some organization meeting in connection with

the church which has not been worth either the time or energy used. These committees, which take six hours to decide whether or not to expend six dollars, are a questionable asset.

But on the other hand, even spiritual values cannot be expressed without organization. Church Management is as eager to eliminate the debris of useless organizations from the ecclesiastical machinery as it is to build up a system of work and organization which will be distinctly serviceable and spiritual. There is going to be no controversy between those who want the Church more spiritual and those who want it better organized. Our entire passion is to aid the Church in receiving a spiritual vision of Christian service and helping to put such vision into actual operation.

Thinking It Through

We do believe that the Church needs a consecrated ministry of spiritually-minded men who are willing to think things through. We want ministers who will diagnose the situation carefully before they administer the remedy. The day of stunts is rapidly passing. We are entering an era of Church history which requires honest thinking through the difficulties, and constructive engineering by intelligent leaders.

On Using Helps

A NUMBER of years ago we had a visit on a train with a minister of some prominence. The talk was on sermon preparation. Said he, "I used to think that every sermon must be an entirely original product of my own mind. I would not open a book while writing my sermon. But of late years I have adopted a different policy. I don't hesitate now to use legitimate helps. And I am frank to say, that since then I have preached better sermons."

The honest minister will create his own sermons. But study of the style or method of the successful sermon has a place in his study. And he will not hesitate to use illustrations or thoughts which will help him in getting his message across. Probably, next to practice, the best way to learn to preach is by the study of the sermons and methods of others.

The Church and Radio

OUR readers will be interested in the two articles appearing in this issue on the use of radio. One, by a man with much practical experience, suggests that the most can be accomplished by many medium-powered stations. The other, by a member of our staff, raises some ethical questions in the use of radio, which the Church must face.

Contest Announcement

THERE is still time for you to prepare your letter for the "How I Met a Critical Situation" contest. Full particulars were given in the October number of Church Management. Letters must be mailed not later than midnight of November 1.

Armistice Day

THE wounds of Earth are healed in pleasant France;
The soil no longer bleeds.
The flowers in the wheat kiss winds and dance;
Cleansed of their choking weeds
Are all the fields plowed once by shot and shell.
Now in the heart of Man all should be well.

The rivers pour clean floods in watered France;
Once they were red with gore.
Strained eyes that looked at them with looks askance
And saw a crimson shore,
May now gaze on them with a natural joy.
It is a time for love's renewed employ.

The air is sweet with freshness in bright France,
Once rank with gas and flame
And roaring with iron death; the soft wind chants
Its happiness without shame.
The sun is clear within its peaceful sky.
Now in the soul should peace in plenty lie.

"A new commandment give I unto you,
That ye love one another."
The birds are singing; on the grass the dew
Lies, brother unto brother.
'Tis time to beat to plowshares swords and spears,
And wash off hate with love's forgiving tears.

Alfred Arnold.

Thanksgiving

MY GOD, I thank thee for thy word:
Thy wisdom in the silence heard
And in the noises of this troubled Earth.
I thank thee for thy peace secure;
For constant thought and purpose sure:
Yes for this faith, that never knows a dearth.

I thank thee for thy gift of health
To soul and body; for thy wealth
Of this to others given, as to me;
Bless it to all our deeper needs;
Help it to flow in worthy deeds,
Till above the dust each life stands cleansed and free.

To thee thanksgiving do I bring
For this year's green and golden Spring,
For ample Summer and its promise full.
For Autumn's harvest thee I praise;
For fruits of all the year's good days;
For blessings bounteous and incomparable.

But most I thank thee, God of mine
For strength, less than, but like to thine,
In which thy servants strive again, again.
Make it forever more our own:
For we toil not and strain alone,
But in thy own creative might. Amen.

Bascom Alderson.

Suggestive Texts for Armistice Sunday

The work of righteousness shall be peace. Isa. 32:17.
Seek peace and pursue it. Psalm 34:17.
He maketh wars to cease unto the end of the earth. Psalm 46:9.
They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Micah 4:3.
From whence come wars? James 4:1.
Blessed are the peacemakers for they shall be called the sons of God. Matt. 5:9.
Of the increase of his government and of peace there shall be no end. Isa. 9:7.
And I saw a new heaven and a new earth for the first heaven and the first earth are passed away. Rev. 21:1.

Suggestive Thanksgiving Texts

Thy merchants are the princes of the earth. Rev. 18:23.
For Freedom did Christ set us free. Gal. 5:1.
Whoso offereth the sacrifice of thanksgiving glorifieth me. Psalm 50:23.
The lines are fallen unto me in pleasant places; Yea I have a goodly heritage. Psalm 16:6.
Bless the Lord, O my soul, and forget not all of his benefits. Psalm 103:2.
And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house. Deut. 26:11.
Oh give thanks unto the Lord for he is good, for his mercy endureth forever. Psalm 107:1, 2.
Were not ten cleansed? but where are the nine? Luke 17:17.
Thou crownest the year with goodness; and thy paths drop fatness. Psalm 65:11.
And everything shall live whither the river cometh. Ezek. 47:9.

Ethical Implications of Sermon Broadcasting

The Second of a Series of Articles on Practical Ministerial Problems

ACCORDING to one of our denominational papers radio receiving sets are going to take the place of minister and choir in the small churches. The correspondent had visited a small church where the preaching was poor and the music worse. This service compared unfavorably with one where a service by radio was received from a strong church with an eloquent minister and splendid music. From this he deduced that eventually all small church ministers will devote themselves to social work, while the religious services will be relayed via the air from other churches where they better know how to preach and sing and pray.

No one would raise the question as to the possibility of hearing sermons over the radio. I have done so many times. But to worship by radio is a different proposition, and the present writer will admit that he has never been able to do it. And the ultimate question involved in the supplanting of the minister by the radio will depend upon its ability to furnish, not alone a sermon and music, but to create the spirit of worship; which is quite another thing.

The Ethical Side—There is an ethical side of the matter, though, which is deserving of careful attention. Ministerial ethics may not be very highly developed, but there is a courtesy among men of the cloth which prevents one minister from deliberately entering the field of a brother pastor. Most of us would condemn the minister who practiced such a policy. Yet, we are told that the broadcasting ministers are doing this very thing. Many churches have had a falling off in attendance which they believe is caused by the broadcasting of services from some other church.

Now this is a very serious ethical question. It is one which, in the name of Christian brotherhood, we may as well face. I have talked about it with a very prominent minister who broadcasts his evening services. He very frankly said that if he believed that his broadcasting interfered with the services of any brother minister he would eliminate it from his program. And there are doubtless others who would take this attitude if the matter were put directly to them.

Small Churches Suffer—Of course the small churches are hit the hardest. A broadcasting station costs money;

and they have not the money to invest in one. Now a small church has some rights, even if its preaching is poor and its music is bad. We can't generalize on that point. It is our sincere belief that some of the best preaching in the world is heard in the small churches. Many of them have excellent music. Most of them have personality; which, after all, is what counts. The honest minister would rather pastor a church which has some personality in history, location, architecture, or in some other

Every new achievement has made necessary a revamping of human institutions. The industrial revolutions made necessary new laws and a new sociology. The radio has become a great method of communication. Thousands of sermons have been sent on the air. But there is an ethical and professional side to sermon broadcasting.

way, than to merely proclaim the Gospel to a lot of scattered individuals.

At the altars of these small churches, with their bad sermons and poor music, have been consecrated the lives which have counted in the Kingdom of God. Young men and women have been influenced for the ministry, the mission field, or have gone forth in business and professional life exercising a distinctly Christian influence. Maybe a radio set up in the altar of the church will produce a similar result. We doubt it. At least the radio can never reach out a hand and place it on the head of the youth who is consecrating his life, and say, "God bless you, my boy," as has been done by many "inferior" preachers of days gone by. And most of us prefer the living servant of God, humble though he may be, to the mechanical receiving outfit.

If there is any danger of the broadcasting stations seriously depleting the small churches it is a serious problem. I am not so sure that the writer in the "Universalist Leader" was right. Folk have too much instinctive common sense to desert the Church, the source of inspiration. A generation ago we feared the automobiles, but the Church still lives on, and the auto has passed through the novelty stage.

Competition Created—But there is another ethical feature of sermon broadcasting. That is in the competition which it involves. During the past

several years there has been a race between the churches to see which one would first get the local broadcasting rights. Having beat out competitors, sometimes by having some good friend on the staff of the local broadcasting station, and not at all on merits, the minister sends a sermon on the air in which he deplores the modern industrial competitive system, which he considers non-Christian. Such is sometimes the consistency of ministers of Christ. In some towns the competition among churches to secure the broadcasting rights has become an open scandal. So much does the Church desire to be of service.

Here is a question the Church itself must meet. It is a problem for the local federations and ministerial associations to work out. We take it for granted that services are to be broadcasted. Let it be done in proper order, some mutual organization determining the honest, and Christian way, of doing it.

Words of Welcome

The first issue of Church Management has arrived. I want to express my hearty appreciation of it. In the language of the Gospel of Luke, "Many have undertaken to say the things you have said." . . . You are helping people where they most need to be helped.—Finis S. Idleman, Central Church of Disciples of Christ, New York.

I have looked over with great interest your first copy of Church Management, have sent in my subscription card, and am now writing to congratulate you upon the fine achievement which it represents.—Bernard C. Clausen, First Baptist Church, Syracuse, N. Y.

I like the first issue of the new magazine very much. Its form is just right, and the contents very helpful and suggestive. I believe there is a field for such a paper.—Bruce C. Wright, Asbury Delaware M. E. Church, Buffalo, N. Y.

I believe that you are going to give us something vitally efficient.—R. H. Moore, M. E. Church, Randolph, Vt.

Letters of an Embryo Preacher

(Continued from Page 60)

properly. He is also secretary of the Hunters' Club; and that takes some of his spare time. The minister before Dr. Harris always kept the books, but he didn't want to. Mr. Beebe is always glad to be at the annual meeting to read the report and count the ballots, but he doesn't like to keep the books.

"He said, 'this young man has no family; and time will probably hang heavy on his hands. I am sure that he will be glad to take care of all the church records for me. It will probably keep him from getting homesick'."

I didn't tell her that I wouldn't. What I did tell her was that I was sure that his experience would more than offset my leisure time. I explained that I had had a suggestion that day to see if they had been kept as the constitution required, and that I would be glad to take them and look them over with that in view.

This seemed to give her a bright idea.

"I rather think that he will want to do a little work on them first. Then he will bring them to your house for the examination."

I presume that this is item No. 2, for the minister who has nothing to do. Again an item unconsidered in seminary days had been given me. Why must the sheep before his shearers be dumb?

Stop number three was with Mother Cook. Everybody here calls her that, she told me, because they all think so much of her. Mother is a very thoughtful person, and had already thought of the poor young boy coming into the strange big world. To get me started right she had arranged a calling list which I was to cover right away. Some of the parties on the list she had informed that I would soon call.

"This Mrs. James hasn't been to church for a year. Mr. Harris was calling on her street one day and didn't stop at her house. I don't think the poor man meant anything by it, but he was careless-like in many pastoral duties. She felt that it was a slight and never forgave him. He afterwards went to see her, but that was heaping insult on injury. She wouldn't let him inside of the door. She was always a good worker. I know that she paid twenty-five cents into the church every week and that is better than lots do. Time and time again I have seen her carrying her arms full of stuff to church sociables. You go right away and see her. Maybe you, being new, can get her back.

"This Mrs. Charles is a very nervous woman and can't get out very often, but she does appreciate visitors. You

never see her out any place except to the Grange picnics.

"This Mr. MacKenzie used to be an officer of the church. Dr. Harris told a story on the Scotch one Sunday, and you can't get him to church since. It is too bad that ministers can't have better sense. They should be careful about offending folks. I am sure that you will be. If you ever feel lonesome, or you want to know anything about these people, you come right over to my house."

"Mother Cook, do you ever call on these people," I ventured to ask.

"She gave me a look which showed that I had committed a serious blunder. I was traveling in the footsteps of Dr. Harris.

"No, I am not one of the calling kind. I have so much work to do that I don't get out much except to church. Somehow or other I never could get used to calling. Dr. Harris used to ask me if I wouldn't see this person or that one. I had to refuse. I just can't do it. It is natural for some folks, specially ministers; but the good Lord never expected me to make calls, or else he would have given me a love for the work."

When I got back to the house that afternoon I breathed a deep sigh of relief. Mrs. Morrison, the landlady, heard it, and was in a minute to see me. She had attended a meeting of the King's Daughters that afternoon and had some interesting news for me.

"The club has a picnic next Thurs-

day at the Glen. One of the questions was as to how we could all get there. Some of the ladies happened to think that you had a car, and wondered if you wouldn't like to take a load. I knew that you were probably finding it difficult to pass away the time in a strange place, and you unacquainted; so I volunteered to ask you. You will, won't you?"

To make a long story short I promised, and went to my room. I was official lawn mower, official bookkeeper, official soft soaper, official chauffeur. It was a fair beginning for one week's work. And I had been called of God to preach. I am reminded of the words of Dr. Helms at another time. "God sends his preachers into the world to prophesy, but the churches insist that they spend their strength dickering."

I had just settled down to get my mind at rest, when I was called down stairs. The next Sunday was the regular Communion day. The lady who, as wife of an elder, always looked after the elements, was expecting company.

"I am sure that you will be glad to relieve me of the obligation for the day," she said. "You live so close to the church that it won't be much for you to do anyway."

I didn't have energy enough left to refuse, so yielded gracefully, I think.

Such dad, is the life of your preacher boy, minister of God, the church's general utility man.

Putting Across the Community House

(Continued from Page 61)

club and the ladies' parish society. Other organizations, such as the young people's societies and the Sunday school, make use of the building also. For the time the main part of the Sunday school meets in the dining hall for their opening exercises, some of the classes passing to other rooms for the lesson period. This arrangement is not ideal, but for the present it affords relief from the cramped quarters previously occupied.

For some time there has been growing a desire for a place in the village, comfortable, commodious, and under proper influences and control, where all could find social and recreational advantages. Our parish house is the answer of the church to this demand, and it has been built not only for ourselves but for others as well.

Through associate membership in the men's and women's societies the same advantages are offered to others that members of the congregation enjoy. The socials and entertainments are open to all on the same terms. One

fraternal order and allied sister organization rent the auditorium for their regular meetings and other local societies have rented the building for special occasions.

One resident of the village has expressed the opinion that the erection of the parish house has been one of the agencies that has brought the people of the community into more cordial and harmonious relations, and we all feel that the sacrifices and labor have been very much worth while.

Worry

When there appears to be no need
To throw myself into full speed,
I move along without a single fall.

But when I have to hurry,
I am sure to fret and worry,
And I never get any place at all.

Thankfulness

For the quiet of the forest
And the grandeur of the hills,
For the glory of the sunsets
And the music of the rills,
For the flowers that bloom so sweetly
Along the woodland ways—
For these, and countless blessings,
Dear Lord, we render praise!

—A. M. S. Rossiter.

ASK DR. BEAVEN

Question—I have a man on my official board who is a troublemaker. He is sensitive, irritable, and always creates an argument in any meeting he attends. I would very much like to see him dropped at the next congregational meeting, yet I know he would consider this a personal affront, and withdraw from the church. How should I handle this situation? Should I seek to hold the man at the expense of harmony, or should I consider that the peace of the church is worth more in the sight of God than the preserving of the soul of this man?

Answer—I would deal with the above question on the basis of a principle. There are two methods of approaching the church official problem. One allows a man to be elected regularly in consecutive terms of office. It is a life tenure plan, though it may be broken up into terms. In this case it is a difficult thing to drop an undesirable man without making it perfectly evident that he was deliberately dropped. I far prefer the plan of having church officials elected for a term of three years and then not be eligible for re-election until after the expiration of a year. At the end of the year don't put back the undesirable man. But both the man himself and the congregation are far enough away from his previous retirement not to make it a personal affront to him. I am convinced that this is a natural way to sift out those that are satisfactory and in a kindly way to get rid of those who are not fitted for the position. This method should be adopted by the church as a principle, not as a method of getting rid of anybody. It can be adopted as a method of working in new material and thus enlarging the number of those who serve. Simply the adoption of such a plan by the church will automatically solve your problem, when the present term of office of the undesirable member is completed.

Question—A chairman of a special committee in my church has ignored his committee, gone ahead and arranged all the details of an outing, and lost financially on the proposition. He has just handed me the account, suggesting that we pay the deficit out of the general fund. We will pay it, of course, and yet I feel that if he had organized his committee properly this loss would not have occurred. Isn't there some way of preventing a thing like this? How could this man be brought to a realization that he fell down as a committee chairman?

Answer—The weakness spoken of here is fairly universal. It does not always result in a loss financially, but it does result in a loss to the other members of the committee. It is hard to take an individual and censure him directly. You may get the truth to him though indirectly and thus save his feelings and gain your point. If it is possible to have a sort of a special evening given over to the training of committees or as a part of a fall institute, or part of the program at the yearly gathering of the workers of

Bring your parish and pastoral problems to this department of Church Management. Dr. Beaven will try the question in the light of a busy pastor who is in the thick of things. As he says in his first announcement, "The solutions will not necessarily all come from the one who happens to be the editor of this department; but it ought to be possible for a solution to be found."

your church, this man and the members of his committee, could be included in those naturally invited. Let the technique of committee work then, be gone over and explained in front of your entire group much the same as they do in Christian Endeavor institutes. Deal with the elementals of committee work. Point out that it is a means both of doing the work and developing the workers. Point out that a chairman who does all the work robs his committee of their share. If he fails to consult them, and to work them, it could be pointed out that committee work is not simply a method of getting work done, but also of developing talent and leadership. In your talk before the assembled group, which I would suggest could easily include your official boards and official workers, you could use as an illustration some specific case of which you had read where the chairman had done so and so with unhappy results, making the principle involved so clear that all would understand what a chairman should do, and thus fix it so that if a chairman acted as you say your chairman did, he would realize that all who had heard you knew he was failing. Public opinion is a good cure.

The other method, of course, would be to go directly to the man and tell him he was wrong. But ordinarily this results in bad feeling and other bad personal reactions. I prefer the general way.

Question—An element in a church, which had had particularly intimate ties with a former pastor, has taken a violently hostile attitude to the present pastor, apparently out of jealousy for his somewhat larger measure of success. What can the present pastor do to demonstrate his friendliness and "overcome evil with good?"

Answer—There is no panacea for the above situation. My best suggestion is, be generous in all references to the previous pastor's work. Be generous in trying to conserve everything that was of value in what he did. Avoid speaking slightly of methods used, or conditions, under his leadership. Wherever reference is made to the pastor, give all the credit possible to the development under his ministry. A man can not only be courteous, but speak the truth in recognition of the value which the former man's work was to the present strength. The present is always built on the past. Avoid be-

coming a depository for complaints about the previous pastor, and attempt to be of personal service to, and take a kindly attitude towards those who were his intimates. Don't give any cause for complaints. Recognize that you will probably not be able to secure them as your closest friends. He made his, and you will make yours. But that is no different than it is anywhere else in life. Go ahead. Do your own work well. The other problem will gradually solve itself, particularly so when an occasion such as a sorrow, or difficulty in one of these families, gives you an opportunity to prove your real pastoral relationship to the disaffected ones.

Question—Occasionally we have people occupying positions in the church which they neglect, or for which they are not fitted. How displace them? Again, efficient leaders become tired of church work and insist on dropping out when they are needed. How hold them?

Answer—This question is two-headed. In answer to the first I would say that it is an exceedingly valuable custom to install people who are taking official positions in church or chairmanship of important committees. When they are installed take occasion to announce to the people what their duties are. At that time something can be said about the dangers to avoid for those who hold offices of this type. Into such a talk you can easily work an admonition against being one of those who take positions which they do not fill, or taking the entire responsibility of the whole committee on their own shoulders and not working their committees. More is accomplished, I think, through indirection than through direct appeal.

The second very valuable thing is to ask and expect a report on work done, at a given meeting, maybe at an annual meeting. This checks up the person who is indifferent, and the very lack of a report will, in itself, be a reflection upon his efficiency. With church officers I believe the best way to get rid of the useless ones is the method I suggest in answer to question 1, of today.

If efficient church leaders become tired, and insist on dropping out, it may be that you have insisted on putting four or five different loads upon them, simply because they are efficient. One of the mistakes of the Church is to pile many tasks on willing people. Their unwillingness to continue may be a reflection upon our methods. In any case, the policy of scattering the load is a most constructive policy for any church. Often workers like these can be held by taking off some part of their load or giving them a vacation for a time. Many more people can lead than we think can. Leadership may sometimes be retained by changing the load, too. Sometimes a person gets tired of one particular type of thing, or being tied regularly to one phase of the work, whereas his interest and help might be retained by attaching him to some other task.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

"THE GRUMPY SAINT"

"I read a story once by Laura E. Richards called 'The Grumpy Saint.' While walking along a highway one day he met a poor woman staggering under a burden which she was not fit to carry. When she asked for help, he scolded her for attempting such a task, upbraided her for attempting it, and the world for making it necessary. But he took the load and carried it to her door. A little farther along he met a child who had lost her way and was crying with fear and cold and hunger. When she asked him the way he demanded what the child thought he was for! How could he waste time? Besides, he didn't know where her home was, and, in any case it was her own fault for being disobedient and running away. But he took off his coat and wrapped it about the child, and gave her the food he had prepared for himself on the journey. Then he lifted her up and carried her, until eventually he left her in her mother's arms. Was or was not this man a disciple of Jesus Christ?"—Wilfred T. Grenfell in "The Adventure of Life."

THE SIN OF INGRATITUDE

"On the 19th of July, 1857," says Tolstoy, "in Lucerne, before the Schweizerhof Hotel, where many rich people were lodging, a wandering minstrel sang for half an hour his songs and played his guitar. About a hundred people listened to him. The little man in the darkness poured out his song like a nightingale in couplet after couplet, song after song. Near by on the boulevard were heard frequent murmurs of applause, though generally the most respectful silence reigned. The minstrel thrice asked them all to give him something. Not one person gave him anything, and many made fun of him."

There is no sin that I would not rather have upon my soul than to have displayed to the universe such ingratitude.

Do you say that the universe cares as little about our praise as the ocean for Byron's command to 'roll on?' Well, I vote against you. I believe the universe does care, and needs our gratitude.—Richard C. Cabot in "What Men Live By."

MISFORTUNE—A CURSE OR A BLESSING?

"What we call misfortune sometimes develops a lovely strength; sometimes crushes the little strength one has. Shakespeare has shown us how prosperity perfected the character of his most admirable king and ruined that of his most execrable one. A throne made Henry V. a hero, and a throne made Macbeth a brute.

On the other hand, what we call misfortune poisoned the soul of Timon and sweetened the spirit of Cordelia."—W. B. Wright in "Master and Men."

A minister we used to know always had difficulty in connecting his illustrations up with the dates, right names, or proper authorities. But he had an expression which always let him out. "As the wise man of old said," he would explain, as he presented his story. Church Management intends to give the sources for the illustrations it publishes. We want to be fair to reader, author, and publisher.

SPIRITUALIZING THE GIFTS OF SCIENCE

We have all that modern science has given us; the labor saving devices in our homes, the auto, the telephone, the radio, etc. The big question is: How use them? Here is where the religious motive comes in to interpret the facts and things of science and give them ultimate meaning. Once there was a man who was no Christian or church member. Every Sunday morning, about an hour before the church worship, he would climb into his automobile and drive away for a day of personal and selfish pleasure. Then later he became a Christian and joined the church. He continued to use his car on Sundays but with the religious motive. His custom now is to start out in his car an hour before church time, drive into the community and country, and bring people to church who could not otherwise attend the services. After church, he returns them to their homes. He has learned to use a great gift of science with religious purpose.—Paul F. Boller.

THE MANNER IS IMPORTANT

The manner in which we do a deed of kindness is of superlative importance. Jesus was as much concerned with the spirit and motive of a good service as the actual rendering of it. When we did that act of charity, when we gave that beggar the loaf of bread, when we assisted that unfortunate relative, what were the manner and spirit of our deeds? Was ours the spirit of the youthful Sir Launfall who set out from his castle's gate mounted on noble charger and clothed in shining armour to venture forth in quest of the Holy Grail? When he heard the piteous cry of the loathsome leper for an alms, he threw a gold coin contemptuously in his direction and sped on in his quest. Is that our spirit? Or is ours rather the spirit of the aged Sir Launfall, who after years of fruitless quest returned once more to his castle's gate? Again he heard the cry of the leper beggar but this time with what different response! He knelt at his side, gave him water to drink and shared with him his only crust of bread. Is that our spirit?—Paul F. Boller.

TELL US ABOUT JESUS CHRIST

"Not long ago, some of the best and ablest of the students at a women's college had opened an evening class for men in a poor and neglected neighborhood. They were stirred by an impulse to do what they could for their less fortunate brothers. They read to them, sang to them, taught them to read and write; and the men came in increasing numbers. After a few months they asked them whether there was anything in particular they would like to hear more about. There was a silence, and then a low and scarcely audible voice was heard. One of the women went up to the speaker. 'What was it you wanted specially to hear about?' 'Could you tell us,' was the man's reply, 'something about the Lord Jesus Christ?'—Arthur W. Robinson in "The Christ of the Gospels."

THE CURE OF A BAD BOY

"In the Survey Graphic a social worker at Petersburg, Virginia, tells how a rough and rude street boy of that town was saved from becoming a public enemy. The main instrument in his transformation was a bathing suit. The boy had been enviously hanging around the swimming pool of one of the city's playgrounds. But his people were too poor or too indifferent to buy him a bathing suit, and he was shut out of the fun. For revenge, the boy drove a lot of nails through a board and anchored it, nail points up, in the bottom of the pool. Children splashing out with bleeding feet revealed the nasty trick, and the boy was arrested. The judge of juvenile court paroled him in charge of the associated charities organization. The lodge of Elks was appealed to, and it gave the boy a bathing suit. An operation to cut out diseased tonsils helped. The next summer that very boy was teaching the smaller chaps to swim at the playground where he had been arrested—and was suffused with the happiness of being serviceable. Moral and social inferences of moment are easily drawn."—Editorial in "The Continent," Aug. 14, 1924.

LIFE DEMANDS EXPRESSION

"The Sea of Galilee is fresh and blue, and gives life to living creatures within its sunlit waters—not because it receives waters, but because it gives of them freely. The Dead Sea is dead, not because there is no supply of fresh water, but because it permits no outlet. It is therefore stagnant and deadly: no fish lives in its waters, nor is any beast to be found upon its shores. It is a law of nature—a law of life—that only by giving shall we receive. None is so healthy and fresh as he who gives freely of his strength and thereby liberates his impulses and instinctive powers into quickened activity. This is of immense practical importance."—J. A. Hadfield in "The Psychology of Power."

NO IMPRESSION WITHOUT EX- PRESSION

"Now a highway exists not to be talked about, but to be traveled on. We can only know it properly by walking along it, and it serves no real end except as it is put to this practical use. In a Korean village there was a Christian convert who learned the whole of the Sermon on the Mount by heart, and then he set out and tramped a hundred miles that he might recite it to his pastor. When he had finished the recital, he was told that he must now put the sermon into practice. His reply was, 'But that is the way in which I managed to learn it. At first I tried to commit it to memory by rote, and it would not stick. So I hit upon this plan: I would learn a verse, and then go out and find a heathen neighbor and practise that verse on him. Then I found that it would stick.'—T. H. Darlow in "At Home in The Bible."

THE FRIEND OF MAN

"When that mighty seer and prophet, Henry George, was engaged in his last great fight, the campaign for the mayoralty of New York, he was called upon one night to address a mass meeting of working men in the Cooper Institute. The chairman of the meeting, an astute political manager, introduced him in glowing terms as 'the friend of the working man.' As soon as Mr. George rose to his feet, he said emphatically, and slowly: 'I am not the friend of the working man.' There was an instant of strained silence throughout the building; consternation was visible on the faces of the managers on the platform, and an ominous look of bewilderment on the faces of the vast audience. The speaker went on, 'I am not the friend of the capitalist.' There was a palpable sense of relief, but still the audience waited for the final word, and it came. The speaker added slowly and distinctly, 'I am for men; men simply as men, regardless of any accidental or superficial distinctions of race, creed, color, class, or yet function or employment.' And instantly the whole audience responded in thunderous applause."—Bishop Charles D. Williams in "A Valid Christianity for Today."

WORK AS A MEANS OF EDUCATION

"Give a man something to do, awaken his interest in some kind of work, keep his hands and his mind busy at some serious task, and then, and then only, have you taken the first step toward preserving his moral and spiritual integrity. You remember the illuminating story that is told of Hannibal, in Livy's narrative of the Carthaginian invasion of Italy. In the long months of preparation for the campaign, when he was gathering his immense army together, in order to preserve his troops from the dangerous temptation of idleness, the great general obliged them to plant large plantations of olive trees on the African coast. The Carthaginian leader, however, was not so wise a few years later, when, after his conquest of the peninsula, he put his army into winter quarters in the rich city of Capua. There, through the long winter months, the soldiers lived at ease, with no battles to fight, no watches to guard, no

plantations to cultivate. Inevitably, the great army became tainted with corruption, and when it took the field the following spring, it marched away only to meet overwhelming defeat upon the banks of the Metaurus river."—John Haynes Holmes in "The Gospel of Work."

"THE UNFOLDING LIFE"

"In the latter part of her admirable little volume, *The Unfolding Life*, Mrs. Lamoreaux uses an illustration that no one who reads will soon forget. It is the story of a garden she has seen at two different seasons. The first season the flowers are glorious, but the next year, at the same time, they are a great disappointment, both to her and to the gardener. The reason for the difference, the gardener explains, is that in the early part of the first year the seed and the small plants developed under the most favorable circumstances. The second year, however, under unfavorable circumstances, they were partly blighted in their early development. Mrs. Lamoreaux does not have to argue her point. If it is important that flowers have the best chances in their tender days, how much more important is it that the youth of the church and the home have equal and better care?"—Warren F. Cook in "A Working Program for The Local Church."

FAMILY EXPERIENCE EDUCATES

Yesterday I entered a home where the parents were about to send their eldest daughter to the University. For years that father and mother had been stinting and denying themselves of many things which average people enjoy, in order that they might give their daughter the opportunities of which they had been deprived in their youth. How proud and happy they were! As I sat in that little family circle and looked into the faces of that father and mother, I felt the deepest respect for them. "What fine, worthy type of people," I thought. By the sacrifices of parenthood, they had been educated, as much as their daughter would be educated in her university course. Such self-denial develops parents. We think of the home as an institution of education for children, but let us not forget that good family life provides a training school no less for adults.—Paul F. Boller.

WHICH IS MOST PRACTICABLE?

"I stood last summer under the noblest dome in Paris. There, surrounded by his battle-flags, is the tomb of Napoleon. Just beyond the portal above the door is the image of the Nazarene on his cross. As the afternoon light from the stained windows faded leaving me in the shadow, I asked myself, 'which of the two, after all, was the more practically efficient?' The years have furnished the answer to that question. The little man who strove so hard to be the sovereign of Europe has left a memory tinged with regret, a method red with blood but futile in result. The other, the Man of Love, who was rewarded with a cross, has been shown in the light of the centuries as the one who truly did 'overcome the world.' He is the master of life. He is our moral authority."—Ralph W. Sockman in "Suburbs of Christianity."

LEARNING HOW TO LIVE

"A Christian woman in her home town used to smile as she recalled the change in her feelings concerning old Mr. Branson, whom every person in that Quaker settlement addressed by his Christian name. When she and the other girls went tripping past and saw him sitting on the porch reading his thumb-worn Bible, they would say to each other in awe-struck tones, 'Poor Alan Branson! He's getting ready to die!' As this girl grew to womanhood and learned those deeper lessons which the Master withholds from the babes, she used to look back on that familiar picture and say to herself that she had been mistaken. 'Dear old Alan Branson! He was not getting ready to die! He was learning how to live! I don't wonder now that he was so happy!'—W. W. Hamilton in "Sermons on the Books of the Bible."

UNPAID DEBTS TO GOD

"Do you not recall that epoch when, through overwork, disease fell upon you? Do you remember the day when the pulse fluttered, and your heart was as weak as the flutter of a leaf? How physician and friend went about whispering, while none knew what the issue would be? In that hour, looking upward with fevered eye, did you not cry out? 'God of my fathers! Spare my life, and I will live for thee! Every hour shall be spent in thy service! Thine henceforth shall be health, gold and all gifts?' Oh, what a prayer was yours! Well, God heard your prayer; stretching his hand down unto the depths, he lifted you out and set your feet upon the rock. Have you kept your vows? Have all your gifts, and gold, and life, been used for him? You know they have not. Shall all those marvelous interferences be in vain?"—N. D. Hillis in "The Great Refusal."

"THE KINGDOM OF THE HUMAN SOUL"

"Your soul; any soul; a child's soul; youth's soul; is like the Yosemite Valley."

As you pass up the Merced river toward Yosemite, that plunging tumbling stream is beautiful in itself. But the farther up you get, the more beautiful it becomes. Finally you sweep around old El Capitan and catch your first view of that ever widening wonderland, with its waterfalls, its El Capitan, its background of snow-crowned mountain peaks; and you suddenly realize that the farther you go, the more wonderful it becomes. So it is with the kingdom of the human soul.

Or a human soul is like a gold mine. You start in on a narrow level and a narrow tunnel. I visited the Imperial mine in a Grass Valley a while ago. After having mined this mine for fifty years, the owners took more gold out of it that year than they had taken out in all the previous years up to that time.

You go back into a gold mine. It branches out. It widens as you dig farther and farther in. It gets richer as you discover new lodes and veins. It is literally 'sweeter as the years go by.' Richer, deeper, yellower gold comes forth. So is the Kingdom of the Human Soul."—Wm. L. Stidger in "The Place of Books in the Life We Live."

The Parish House of Power

(Continued from Page 62)

their ideal of brotherhood is to be anything more than a form of words; and above that we all need each other if we are to build a universal Kingdom of God. I can think of no way of practical Christian service of greater value than to make this parish house a real meeting place for the various elements in the community life, which have so often felt the blighting effect of ostracism and discrimination.

The third avenue of usefulness of the parish house grows out of the last one, and it is in the field of understanding. By that I mean something more than the understanding that comes out of the contacts of varied groups of people. We all of us face all sorts of problems in individual and community living upon which we need more light, and the Church as the exponent of a complete philosophy of life, which we claim is the only adequate one, should be the agency through which people can come to a real understanding of what that philosophy involves as regards the concrete problems of daily existence.

More and more emphasis is being placed these days upon the value of discussion groups. We are getting a new grasp of the possibilities that lie not merely in the exchange of ideas but in the building up of larger understanding out of the integration of personalities through that method. We are coming to see that real truth is not something of which I am to convince you out of my larger understanding or of which you are to convince me; but that out of our varied experience through real discussion we can both arrive at conceptions which neither had held completely before.

When we held the idea that Christian truth was something which merely had to be imparted to people, there was no place for discussion,—it was merely a matter of acceptance. But the result of that attitude has been the increasing secularization of life; Christian truth was one thing and practical life was another, and there has been an increasing divorce between them. Now we are beginning to see that however absolute Christian truth may be, the understanding of how those principles are to be expressed in regard to concrete problems is a distinctly experimental matter on which we need the light and experience of all who are trying it out.

Here is where a parish house can be used to perform a very distinct service in the community. There are, for instance, problems of health, spiritual and physical, personal and social, where we need to get the combined contributions of religion, psychology,

hygiene, medicine and kindred forms of knowledge. Again it has too often been customary to leave such community problems as those of housing, parks, playgrounds, transportation, or schools, simply to the tender mercies of politicians; but would it not be more appropriate, if spiritual health and harmony rest upon a material basis, to bring people together in a place like the parish house for the deeper understanding of those things which affect us all so vitally?

Of course in regard to these matters, I am thinking, not of bringing one's own church people together to discover an Episcopalian or Presbyterian slant on these problems, but that the house may be made a real meeting ground for all who would think in terms of human and community welfare.

Another group of questions upon which there is need for full and frank discussion, which are closely allied to the meaning of the Christian way of life in its deepest sense, are those which have to do with industrial, racial and international relations. Those are the sore spots of modern life. Because they are difficult, and even more because any change in our reaction to them carries sometimes very searching personal consequences, we have been accustomed to deplore any effort even to bring them into the field of discussion. But they will not be downed until they are settled, and we know perfectly well that they never can be settled until into each one of them we have carried with full vitality the Christian ideal of brotherhood. The sooner we bring the discussion of such questions in from the soap box on the corner to the parish house of the church, in spite of all the heart-searching involved, the sooner shall we make real progress toward the Kingdom of God.

To put it in a word, the parish house will be an educational institution in proportion as it is made the laboratory or testing ground of vital Christian experience. It will reach its greatest social value as it becomes the meeting ground for all kinds of people seeking their common unity instead of their differences. And it can save our religion from becoming sterile, by bringing people together in the common effort to translate principle into action.

All the way through these scattered suggestions runs the thought that "where two or three are gathered together in my name there am I in the midst of them." We have realized that truth in a mystical sense in the worship of the Church; but the parish house is the place where we can realize it even more deeply in a practical way, and in a way which if followed will lead us into a new realization of divine power.

Battle Creek Church Uses Addressing Machine

IF your father was a minister twenty or thirty years ago, he would have been amazed at the changes in pastoral work common today. Spending most of his time, as he did, in parish calls, he would find it hard to understand that a minister nowadays cannot go into the homes of his congregation in the old way. There isn't time.

Our modern inventions—the telephone, radio, automobile, etc., seem in some way to keep people farther apart than before, instead of bringing them together. And the pastor's work is so much larger than before—embracing the whole community—that a tremendous problem must be solved if the church is to grow. For a church cannot progress unless the pastor keeps in closer contact with his people than a weekly sermon makes possible.

The experience of the Rev. Carleton Brooks Miller, minister of the First Congregational Church of Battle Creek, Michigan, is vitally interesting because of the light it throws on this problem. "I have had four years with my Addressograph in this one pastorate," says the Rev. Mr. Miller, "and it takes me to homes which, in the busy community-ministry of this day and generation, I could never otherwise have touched. I have found it an indispensable friend."

On card index plates are the names and addresses of the present and potential forces that have made the First Congregational Church a thriving, growing power in its community. The mailing list is divided into the following groups:

1. Regular members of the church.
2. Attendants and friends who make the church their home, but have never actually joined.
3. Fathers and mothers of the pupils in the church school.
4. Officers and teachers in the church school.
5. Church calendar list—shut-ins, out-of-town members, absentees, etc.

Further subdivisions are made by means of colored metal tabs inserted in notches in the tops of the Addressograph plates. Thus it is easy to pick out the members of any special group to whom a notice is being sent, skipping the rest of the plates without changing their order. And all this addressing is done ten times faster than would be possible with pen or typewriter.

"I think that the illustrations you are using from books with the book named make just the best kind of illustration department you possibly could have."—James Elmer Russell.

The Tragedy of the Insufficient

By Rev. Ashley Chappell

"Thou art weighed in the balances, and art found wanting."—Daniel 5:27.

THE scene of the text is Babylon, one of the great cities of the ancient world. The city lay four-square, and, according to Herodotus, was about fifty-five miles in circumference. Its three hundred foot wall and ponderous brass gates are still the admiration of men. The city lay on both sides of the historic Euphrates. A magnificent bridge spanned the river. At one end of this bridge was the temple of Belus; at the other, the temple of Nebuchadnezzar. The magnificence of these temples still holds a magic charm for the historian. They were most gorgeously and expensively furnished.

Nebuchadnezzar's wife was a native of the highlands. She did not seem to be greatly pleased with the lack of elevation of Babylon. So, to please her, the king built the Swinging Gardens which was one of the seven wonders of the ancient world. All sorts of shrubbery and flowers adorned these gardens with their beauties. There was machinery that watered them from the waters of the Euphrates. If one should pass in the evening, he might see the spray kissed by the light of the setting sun fall upon the flowers like a shower of diamonds; while the whole appearance was as if it were a huge bouquet handed down out of heaven and supported in midair by the hand of God.

The city was not only great in beauty and in riches, but also in its security. Any night that those gigantic brass gates were locked, there would be enough provisions within the city to last more than two-thirds of a generation if it should be besieged from the outside.

Such was Babylon at the time it was decided to have what is known in literature as the Feast of Belshazzar. This is to be one of the greatest nights in Babylon's glorious history. For sheer splendor, possibly there has been no gathering more wonderful. Lords and ladies display their brilliant wits, while the graceful dancers and skillful musicians beguile the passing hours. It is a high night in Babylon. But suddenly the stillness of death comes over the gay company. The dancers become silent and motionless. The music is frozen. Cheeks turn pale. Dismay looks out of a thousand staring eyes.

There is something about it unearthly, ghastly. Something strange is happening. Every frightened man and woman tries to read its meaning in every other man's and woman's face. It is not long before they discover that a strange Visitor has come. Strange fingers, endowed with intelligence, are writing a message on the wall, on the wall where every eye may see. There is something about it all that is bewildering and unearthly to the banqueters. Even the king is shaken with trembling as of ague, while his coun-

God weighs individuals and nations. This is not a conventional Thanksgiving sermon; but it is one which suggests an inquiry into our national ideals and attitudes. Men who think are agreed that the world conditions of today call for prayer and thoughtfulness rather than exaltation.

tenance turns deathly pale. His knees smite together. He calls for his wise men to read the writing and to give him the proper interpretation. But no one of them can unravel the mystery for him. At length, however, the queen comes in with the salutation: "O king, live forever! There is a man here who can interpret to you this writing." And the interpretation is the language of the text: "Thou art weighed in the balances, and art found wanting."

Daniel did not hesitate to reveal the awful fact to the king that God's fingers did the writing. What a rude awakening, and what an awful realization it all was! A moment ago all seemed so secure, so far from danger. But God took a hand in matters. God walked into the banqueting hall and wrote on the wall the death warrant of Chaldea's king. And before morning broke a Persian dagger drank the blood of the proud and haughty ruler.

II

God weighs individuals and nations. We are apt to forget it. Somehow we seem to think that God goes away and leaves his world. But God never loses interest, however far individuals and nations may fall short of his eternal purposes. Still God watches and works in human lives and in human history. He weighed this king and his

nation, and the king died over night and his mighty kingdom passed away like mist before the rising sun.

He weighs individuals for just what they are without regard to rank, position, or prestige. He weighs nations regardless of their place in power or commerce or civilization. He weighed Rome and her Caesars, and now "lizards crawl" where once these proud potentates ruled with a rod of iron. He weighed Spain, and one may hear the announcement of her weight in the crash of the broken Armada. He weighed Germany and her war lords, and they were found wanting. He weighs men and nations in the scales of righteousness and of justice.

1. First of all, he weighs men and nations in terms of their ability. The curse of nations and of individuals lies in the fact that they fail to do in God's social order what they are capable of doing. The curse of Dives lay in the fact that helplessness lay at his door, and he refused to help. One of the most withering curses that comes to men and nations is the curse that falls because they fail to live up to the measure of their ability. Paul recognized this great truth and announced that he was debtor both to the Jew and to the Greek. His ability put him in debt to the ages. And it was the passion of his life to pay that debt. How much do we as a people and a nation weigh in these scales? God has smiled upon us and blessed us in a most marvelous way. As a people we fill a most important position in regard to the peoples of the world. May God save us in this crucial hour from hearing the pronouncement: "Thou art weighed in the balances, and art found wanting."

2. God weighs us in regard to the estimate we put upon life's values. "Seek ye first the Kingdom of God and his righteousness." How much would we weigh in those scales! We need a revision of values. We capitalize things that are hardly worth the saving; while we minimize things that are of eternal worth. The secondary gets a large attention, while the primary gets passing notice. First things are made last in our consideration. Let me say that the turmoil, feverishness, and unrest of the present hour, grow largely out of the fact that we have not properly related things. We have sought the Kingdom of God last, if at

*From a volume entitled "Sermons on Great Tragedies of the Bible," published by the George H. Doran Co. Used by courtesy of the publisher.

all. If life ever becomes superb and victorious; if life ever runs smoothly in the home, in the church, in the community, in the world, we must seek the Kingdom of God first. If we seek that first, then all other things will be added to us. All other things of this world that men may gain or that men may achieve can never be any more than mere additions to the real thing, which is seeking first the Kingdom of God.

We have dared to disagree with God. We formulate plans of our own. Things of the highest importance are postponed to some indefinite future date. God's plan is the right plan. There can come no permanent and abiding victory to any soul until it falls into the Divine plan. If one build an airplane it will not fly unless it agrees with the laws of earth and air which are the laws of God. Civilizations have wasted untold energies with their endless strivings to arrive at their goals, but they have not been able from the simple fact that they sought not first the Kingdom of God. God is weighing the lives of nations and the lives of individuals in the scales of this fundamental command of the Master, and if we had ears to hear, we could hear him saying: "Thou art weighed in the balances, and art found wanting."

3. What will the announcement be? All of the misunderstanding of personal, national, and international relationships have grown out of the fact that we have not made the God of the universe first. We have coined beautiful phrases about Jesus Christ, the Son of God, but we have not given his teachings a fair test in our lives. We have not really known Jesus Christ. He said that if we had known him, we would have known the Father also. And if we knew both Jesus and his Father, we would know our brother also. There can be no possible chance of our coming to a realization of the genuine spirit of brotherhood until we do from the heart make God first. If we would keep this command we would find the short-cut to the solution of all our problems. But because we sidetrack God and love him half-heartedly, we live in a mist and blur of doubt and misunderstanding. Let us love the Lord our God with our whole lives, and the problems of the world will adjust themselves in keeping with his everlasting promise and plan.

III

When we examine ourselves, when we look upon the condition of the nations of the world, when we see the strife between capital and labor, when we see the lack of faith, and all the unrest about us, the result is discouraging. Who is sufficient for these things? What can we do? God

weighed Belshazzar and announced the result in the burning language of the text. Would we fare any better?

But let us not be discouraged. Let us thank God that there is a cure for our insufficiency. If we have been relying upon a false personal security, God help us to recognize our insufficiency, our utter helplessness. If we have not been true to the talent which God has given us, if we have wasted the higher energies of life upon the fickle and the passing, if we have not paid our solemn debt of obligation to the world, let us thank God that there is a remedy. If we have not sought first the Kingdom of God and his righteousness, if we have neglected things that are primary and tied our hearts' affections upon the temporary, let us thank God that there is Balm in Gilead. If we have not loved the Lord our God with all our lives, if we have loved the gods of this earth better, if we have given him but a sickly sentimentalism in place of our hearts' best devotions, may we know today that there is healing for our

lives. May we fall at his feet and ask him to be our sin-bearer and our Savior.

Oh, no, no, we do not weigh enough. We are all insufficient—every man, every nation. All have sinned and come short of the glory of God. We all, like sheep, have gone astray. The fact of insufficiency is in every life, in every heart. It dogs our steps. It is the sad fact of every life. But Jesus is our sufficiency. He is able to take the chaff out of every life and fill it with the golden weight of manhood and womanhood. We lack; we are insufficient; but Christ, our Lord, is all in all. He gives weight to every purpose, to every motive, to every task. May we look to him as individuals and as nations, and we shall be saved the disaster and curse that come surely and inevitably to the insufficient. And, at the end of the day, we shall hear not "Thou art weighed in the balances, and art found wanting," but "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundations of the world."

Luck Comes His Way

A Sermon for Children

Give and it shall be given unto you—
Luke 7:38.

THE principal of the school heard a group of boys talking about one of their comrades.

"Fred will probably win the prize this year," one of them said. "Luck always comes his way."

The teacher interrupted at this point.

"Fred may win the contest as you boys say. But if he does it will not be because of luck, but a reward for faithful work. A lot of things which people call luck are really rewards for conscientious service. You boys know that Fred has been working hard for weeks. He has denied himself the good times that some of the rest of you have insisted on. These things will furnish the reason, if he wins. Surely that is not luck."

Luck is supposed to be the good fortune which comes accidentally. But as someone has said, real luck is found more seldom than four-leaved clovers. Another person explains why the finding of four-leaved clovers will bring luck. "The man who sticks to the search until he finds a four-leaved clover will be apt to stick to any other task until he wins out." Then his reward comes as a result of service; but people carelessly call it luck.

There is an eastern parable which illustrates the system of rewards very well.

A certain king divided up the king-

dom into farms, giving to each subject the same-sized plot. To all those who worked faithfully, and brought to him the fruits of the harvest, he would give a valuable reward.

Among the subjects was Alphonse. His plot lay along the king's highway. He carefully put in his seed near the highway. The rows were straight, and the seed carefully sown. But back a few rods from the road he decided to skip every other row. He went to the highway, and looked back.

"The king can't tell the difference from here," he said.

In a little while the sun became hot, and his body tired, and he decided that he could skip two rows and plant each third. Again he saw with satisfaction that the king passing by could not detect the missing rows.

In the fall each subject brought the fruits of the harvest to the king and awaited the prize which he had promised to give. The sack that Alphonse received seemed smaller and lighter than that given his fellows. He complained because of the injustice which was done him.

"I have not done you injustice," said the king. "Each man has received as a prize the exact value of the grain he brought to the storehouse. If you neglected to get the most from your plot you have done yourself the injustice and you have no one else to blame."

And that is the way our rewards are given in life. Real luck is scarce.

The Watchful Waiting of the Wise

A Sermon by Bishop Warren A. Candler, Methodist Episcopal Church, South

Text: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, give us of your oil; for our lamps are gone out.

But the wise answered, saying, not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterwards came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, verily I say unto you, I know you not.

Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh. Matt. 25:1-13.

THE first word of this beautiful but solemn parable carries us beyond the limits of time and sense. "Then!" It bears us into the eternities, and brings us face to face with final things and fixed destinies.

It is ever thus our Lord and his Apostles impart religious truth to men. They always seek to bring to bear on the things of time the powers of the world to come. They enforce the obligations of religious life on earth by appealing to motives which take their rise in unearthly heights.

This method of the Master and the writers of the New Testament is rejected by moralists of a mundane mould. They characterize such appeals to heavenly conditions and relations as a dreamy "Other-Worldliness," more unworthy and more injurious than the worldliness which is denounced by the Holy Scriptures and by the Church of God. But "this their way is their folly." An adequate apprehension of the world to come is necessary to a just view of the world that now is. As the provincial and untravelled man magnifies out of all proportion the immediate events and conditions of his own neighborhood, and, thereby, fails to maintain a proper poise and patience amid his surroundings, and utterly ig-

nores the widest relations of life, so the earth-bound soul sees not proportionately the things of earth in their true perspective and fails to conceive correctly the things of heaven. With reference to eternal things, he is utterly provincial and narrow. He is near-sighted and can not see afar off, nor truly value the most enduring interests of this world and of all worlds. His dim vision leads him to walk and work as an ignoble time-server, in that he lives for time, and is impoverished in heart and purpose by the contracted outlook of his life.

He is unprepared to live because, he is not ready to die. He cannot serve the earth well because he blindly and stubbornly declines the service of heaven. But the mighty spirits of all the ages, who have wrought most beneficially for mankind, have been they who had most respect for the recompense of reward set before them, and who endured as seeing him who is invisible.

It is with a view to elevating the lives of all his followers to this sublime level, that the Master spoke this parable, inculcating the duty of Christian watchfulness.

Some who have assumed to be wise above what is written, if indeed they do not affect a benevolence more unselfish than the love of Christ, hold in disesteem the lesson cast in such a form; they would have it that the parable appeals to selfish fear in all its development, and justifies by implication, the selfish conduct of the wise virgins who in the hour of extremity would not divide their oil with their foolish and improvident companions. This sort of criticism is but poor pottering with sacred things. It is of the kind that misjudges Bunyan's "Pilgrim's Progress," the greatest allegory in literature, because the almost-inspired author did not mar his story by undertaking to present every possible phase of truth in one composition. The Master makes in this parable a wholesome appeal to that godly fear of the Lord, which is the beginning of wisdom. There is a faculty in the human soul which calls for such an appeal, and he must revise nature as well as correct the wisdom of the Lord himself, who would repudiate such appeals.

The parable is addressed to a lawful and devout self-love; it makes no appeal to selfishness. Self-love is a proper instinct which condemns suicide as it also refuses foolhardiness. Selfishness is but a poor mimicry of this

divinely implanted instinct, and takes risks on self that it may grasp greedily things present. The wise Teacher, who "knew what was in man," taught us to respect the true self and to take no chances on its salvation. He would have us save our souls at all cost, and in this parable he suggests in solemn form the question he elsewhere presses with awful earnestness, "What shall it profit a man, if he gain the whole world and lose his own soul?"

This parable of the virgins is not addressed primarily to the indifferent and unconverted, but rather to those who feel some interest in leading a Christian life, and who put forth effort to meet the responsibilities and win the great reward of such a life. The foolish virgins, quite as truly as their wiser companions, intended to be present at the marriage supper, and they put forth some effort and some expenditure of money with reference to that end; they bought festal apparel, provided themselves with lamps, and in their lamps they had some oil. They seem, however, to have been of that class, who fearing to be righteous over-much are not righteous enough,—they who wish to be religious at the smallest possible cost.

Nor were the wise more watchful than the foolish, if by watchfulness we mean unbroken wakefulness and unceasing looking out for the coming of the bridegroom. "While the bridegroom tarried, they all slumbered and slept."

Christian watchfulness does not consist in being always on the lookout, but in being always ready. He who is truly devoted to God, and who is ready to live or die, is not one who thinks of God every moment; but he is one who by the very posture and purpose of life, gives himself to self-forgetful service which oftentimes absorbs all his thought. The man who truly loves his wife is not he who thinks of her all the time, but he who thinks of her as would a knight when she is in his mind, and often toils, even to momentary forgetfulness of her, to give her comfort and pleasure. The godly man is not he who morbidly dwells on the thought of God, but he who moves under a filial purpose which leads him to think reverently of his Father in heaven when he does think of him, and to serve him faithfully always.

There was nothing better to do than for the virgins to sleep without a thought of the bridegroom while he tarried—that they might be the better prepared to give him proper welcome

when he came; but the fact of his coming controlled, while thus sleeping, even the purpose of their slumber, as it also dominated the course of their conduct in waking hours.

To have remained yawningly awake in the forepart of the night in order to advertise the profession of unusual devotion to the bridegroom would have made a spectacle, but it would have served no purpose of loyalty. True piety is never mixed with affected sanctity and morbid extravagance. Its head is not deranged by "fixed ideas," but its life is controlled by fixed principles. "Fixed ideas" are symptoms of insanity; fixed character is unfailing love of God in the soul, and is life to the spirit and health of the bones.

The difference between the wise and foolish virgins is not discernible in anything of an outward nature. If one had come upon them in their slumber, by nothing visible could he have distinguished the wise from the foolish. They were dressed alike, their lamps were in reach, and the regular breathing of each spoke a slumber common to all. The difference was found in the ample supply of oil possessed by the wise and the scanty stock provided by the foolish. In the inmost soul, where is stored the reserve power of a faith which clings to God at all cost, is found its preparation for every crisis, whether the crisis be an unexpected trial in life, or the end of all. The soul which is not enriched by such a reserve takes the gravest chances on the most solemn interests, and, therefore, always fails.

What then shall we say, drawing our conclusion from this and other Scriptures, is the characteristic element in Christian watchfulness? Is it not thoroughness? Is it not that whole-hearted determination to serve God at all cost, and which refuses every temptation to cheapness in religion or shoddiness in character, and which takes no chance on the future? Is it not that earnestness which makes the kingdom of God and his righteousness the one indispensable thing in earth and heaven? To a soul filled with such a spirit, there is such fervent love of the bridegroom, that it will not take chances of falling short of his approval or of failing to be present at the bridal hour. It would rather have more oil than is necessary, and waste the surplus, than to lack a sufficiency.

The wise virgins would take chances on oil, but they would take no risk on the privilege and duty of meeting the bridegroom; while, on the other hand, the foolish virgins counted oil more dear than the bridegroom's favor. The want of the spirit of the wise was the disqualification that excluded the foolish from the festivities of the mar-

riage. The heart which is more set on saving oil than seeing the bridegroom, could only be a poor and unsympathetic attendant on such a joyous celebration. Had the bridegroom come early in the night, this unfitness would not have been revealed, but it would nevertheless have been on them, though unrevealed. Or could they have known that he would have delayed his coming, with equal stinginess they would have dealt economically with their stock, and thus also have disguised their cold-heartedness toward him. It was the "unexpected that happened," and thus was disclosed, not only that their vessels were empty of oil, but that their hearts were empty of love. The empty vessels showed the vacant souls. By such a test it was shown how unsuitable they were for the feast.

Thus, it has often been seen that those who with irreverent curiosity seek to pry into the secrets of that "day and hour which no man knoweth, no, not the angels of heaven, but the Father," and who undertake with conceited confidence and tortuous exegesis to fix the time of his coming, when their program fails their piety perishes. Fanaticism frequently ends in faithlessness. Senseless adventism makes more of the coming of the Lord, than of the person of the Lord, and when he comes not according to its dates, it loses faith in his power and renounces his authority. But wise souls, taught of the Spirit, with ungrudging devotion and unreserved consecration, fix their hearts on God and establish with him such relations as prepare them equally for his long tarrying, or his sudden appearance. If he tarry and remain invisible, they endure as seeing him who is unseen, and whom not having seen they love; if, he come quickly, having oil in their vessels without fear or agitation, they go out to meet him with rejoicing.

The terms of the parable do not permit us to overlook the wisdom of watchfulness, or to ignore the folly of the want of it. The foolish virgins lost what little investment they made of oil and of effort, because they made no more. If the occasion of the bridegroom's coming was worthy of their interest, it called for such effort and expenditure as would exclude the possibility of failure. If it was not worth that much, it was not worth even the degree of attention that they bestowed upon it. God must be everything to the soul, or nothing; and at last the real God of every soul is that object to obtain which and to retain which the heart is ready to sacrifice all else. How foolish is half-hearted piety!

A God who would be satisfied with half a heart is unworthy of any love; and a soul, which seeks to divide itself

between its lusts and its Lord misses both worlds. It forfeits the favor of God and fritters away its own energies on time. Supreme silliness and sin!

In the crisis of an unexpected hour the foolish virgins became desperately in earnest, but it was an earnestness which betrayed its character by its unreasonableness; it came too late. In truth, there was no change of spirit from the temper of half-heartedness in which they set out, to the vain lamentations with which they sought admittance after the door was shut.

The spirit that procrastinates to do known duty is of the same essence, as the spirit which undertakes duty in a half-hearted way. Both propose to do what they are obliged to do, but no more and no sooner than they must. The man who puts off his return to God, and pleads the possibility of death-bed repentance, does thereby show that he would never return to God at all if he did not have to die. Over such a man the terrors of death have more dominion than the authority of God's law, and his affections cling to the things of earth rather than to the divine Father's heart. He is Balaam wishing that he may have the death of the righteous, if he must die, but in his soul of souls, wishing he could live in this world always. If he must choose between heaven and hell he prefers heaven to hell, but there is only one other place he would less hate to go to than to hell, and that is heaven. In that fair haven he will take shelter if driven thither on the principle, "Of any port in a storm."

It is unthinkable that a soul in such a state can ever enter heaven. Heaven is a place prepared for prepared people, and not a land-locked harbor for piratical souls, driven from the high seas of earth, after taking such spoils of time as they were able to carry away. Against the unprepared the door is shut.

Character tends more and more to fixedness, and in the end it fixes destiny. The end of earth's probation is a fixed character and a fixed place, every soul going to its own place. The bad can no more rise out of their doom than the good can fall out of their blessedness. Lazarus is secure in Abraham's bosom, and Dives knows too well how final is his state to hope for escape or ask for extrication. Even in torment he knows that the entrance to perdition is open towards the earth, and, hence, he prays that his brothers may be warned against it; but he knows also that there is no exit from within, and he dares not suggest a prayer for deliverance.

The sentimentality that prates in the pulpit about "endless hope" is a folly which finds no encouragement in

(Continued on Page 87)

The Gospel of the Three Gardens

By Rev. Frank Latimer Janeway

Junior Minister, Westminster Church, Buffalo, N.Y.

Did I not see thee in the garden with him?—John 18-26.

THE Bible is a great out-of-doors book. Did you ever stop to think how much of it has to do with the open country and things of nature? All the primitive life of Genesis is out-of-doors, for the people of whom we read lived in tents. The children of Israel journeyed many years to Canaan, and it was long also before they developed cities which were permanent enough to be spoken of as distinct from the country. In the history of the people how often we read of mountaintops, of hills and valleys, of brooks and rivers, of forests and plains! The poetry of the Old Testament abounds in these allusions both in the Psalms and in the Prophets. And when we cross over to the New Testament we find our Lord himself a spiritually-minded naturalist. Nature to him was the book of his Father in Heaven, and from it he takes the texts for his teaching—lilies, sparrows, seed, wheat and tares, birds in the air, the fish in the waters, together with the experiences of men who live out-of-doors—shepherds and farmers and fishermen—these he uses when he wishes to explain to men about the Kingdom of Heaven. Of course the Bible has its parts which are less pastoral and more formal. Paul takes us into the city continually, and in some of his letters into the study and the school-room; and it is well, for this shows the comprehensiveness of the Biblical point of view. But we can refresh our souls with the simplicity and naturalness of the country life of the Scriptures.

The first garden is familiar to us from our childhood. We heard the stories about it at our mothers' knee—"And the Lord God planted a garden eastward, and there he put the man whom he had formed. And out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food: the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil... And the Lord God took the man and put him into the Garden of Eden to dress it and keep it." This is the narrative of the second chapter of Genesis. It differs somewhat from the story of the Creation in the first chapter. Men have vexed themselves over this, insisting on taking this in detail as literal history. We ought to re-

member that however much it may be history it is surely also poetry. And, as Bishop Westcott of Durham wrote to a friend, "Poetry is always a thousand times truer than history." One distinction between these two chapters is in the interpretation of the business, or the function of Adam, in this new creation. In the first chapter we read that God created man, male and female, in his own image, and God blessed them and said, "Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air; and over every living thing that moveth upon the earth." Everything in the creation was at the disposal of the man, who was to be like a titled guest of the great estate, to whom the owner had given all the privileges. But in the second chapter the man is not simply a privileged guest, but an indispensable gardener. "No plant of the field was yet in the earth, no herb of the field had yet sprung up," and one reason was because there was not yet a man to till the ground. And then the Lord planted the garden eastward, and put the man in it, not simply to enjoy it as a park, but to keep it and dress it. He was to have it on condition of obedience and responsibility. It was not simply his pleasure-park; it was also his field. He was not simply to pass his time in pastoral, idyllic leisure; he was "to keep it and to dress it." This was his work. And in that garden, such is the simple picture, while the man and woman were about their work, the Lord God walked in the cool of the day. They heard his voice and felt his benevolent supervision. Eden was the garden of communion with God in duty. That is the first garden into which God leads the soul,—the natural experience of righteousness in our relations to our friends, our neighbors, our family, and our work. Are we in this garden of duty with him?

It is quite as important to remember that God called men at the first to responsibility and duty, as to innocence. He has put us here with a world about us, and tells us to subdue it. He has furnished us with one charge after another—some of them unpromising, it may be—and says to us as he gives it to us.—This is yours to keep it and to dress it, that it may be fruitful and beautiful. What a noble conception of

man's place in the world this is! To every man he gives his work. The garden in which the man was put was the garden in which he worked in the communion with God, in obedience to him. In the garden he was a worker together with God. Is that so of our work? In our tasks are we "together with God?" Do men see us in the garden with him?

For of course every one of us has his garden of work and duty as truly as we had our garden of innocence and ignorance of good and evil. There are certain places or enterprises which God has assigned to you, and in which you are now occupied. If they are enterprises in which by their very purpose and nature, it is impossible for us to be "with him," we must change them. But if they are compatible with the righteous purpose of God, we should ask ourselves whether we simply covet for ourselves their privileges or rejoice to do their work and perform their responsibilities. Every home is such a garden with its joys of family life, but also with its responsibilities of nurture and care; where it may be, there are lives growing up whose growth must be directed, and at times corrected. It is a garden where everyone has something to do; where one negligent or disobedient or unfaithful member may bring a blight on the whole; where there is always need for sympathy, and self-sacrifice; for helpfulness, counsel and comfort; where those ugly and unwholesome growths which subtly intrude into every home to contaminate its atmosphere, must be quickly rooted out, and the whole place be kept fragrant with an odor of joyous, wholesome, reverent love. But as to this garden, can friends and neighbors say of us that they have seen us in the garden with him, that it is a place where he walks in the cool of the day? One sometimes is forced to wonder if our homes are not suffering in their religious atmosphere by the rush of the day's work, and the change in our manner of life. Some one from the country has wondered if you can ever have family piety in an apartment? Dr. Rauschenbusch in his new book, "Christianizing the Social Order," speaks of the home as one of the few instances in which Christianity has been a marked social success. The Christian home is a bright star in the Saviour's crown. We must not let it pass away.

Let us not apologize for the practice of piety in our dwelling-places, and let our homes be places where others can testify of us and our God—"There we have seen you in the garden with him!"

This church is to us also a garden. God has put us in it as he put the man in the garden at the first. And we must be careful lest in our occupancy we adopt the attitude of the first, rather than the second chapter, of Genesis. It is very easy for us, perhaps unconsciously, to hold our places in this fellowship as a delightful privilege,—to enjoy the delights of the worship of this church and the ornamental symbolism of its decoration with its vines and palms as favored owners of a garden, just as the residents around some of the parks of our city have exclusive rights of admission to those parks. One might liken this church to an Eden, and the quietude of the afternoon service to the time when the Lord walks in his garden in the cool of the day, and his voice is to be heard in counsel with his children. And when we feel this a privilege we are right. God has given us this church to enjoy. But it is more than a privilege; it is also a responsibility. It is not only a pleasure garden; it is also to be a fruitful field. He has put us in the garden to keep it and to dress it; to maintain it a garden of rest, where the peace of God is to be found; a garden beautiful with the beauty of holiness; a garden fruitful with the fruits of the spirit; where love, joy, peace, comfort, courage, patience, faith and hope may ever grow and abound. That is our responsibility. He has put us in this church to keep it;—one is tempted to add, to keep it right where it is, in unabated strength and usefulness,—and to cultivate the life which is growing here, to nurture the boys and girls in Christian living, to enrich our hearts with the grace of God, to minister as we have opportunity to all men, of the things of Jesus Christ. Are we making this church a place of special privilege, or a God-given responsibility and opportunity? If we make it simply a place of privilege, we part company with him who came, not to be ministered unto, but to minister. Let us all rejoice in the privileges which are ours, enjoying this house of prayer, but rejoice more in its responsibilities, and enter into its opportunities, and then we shall be in the garden with him.

We pass to another garden of the Scriptures, the one to which this text refers. It lay, walled in, on or at the foot of the Mount of Olives. Within it grew a group of olive trees, whose gnarled, straggling branches cast a sombre shadow over the enclosure. It is too familiar to all Christian to need extended description. A few weeks ago

we were thinking much about it. In the observance of the season we went to dark Gethsemane with our Lord, for it was there that his final passion began. And so the very word Gethsemane has become a synonym for agony and suffering in Christian experience. It was here at night the Master suffered the bloody sweat, and here he was betrayed and arrested. And afterwards one of a company that came out with swords and staves after Judas, asked Peter, "Did I not see thee in the garden with him?" What a rich question to us! Where more truly than in this garden of suffering should the Christian be seen with his Lord? Gethsemane meant at least two things to Jesus. It meant personal pain and anguish, born of a great spiritual struggle, as he foresaw the shame and the cruelty which awaited him, and it meant also a great immeasurable sense of pity and sorrow for the sin of the world. Was not this a searching question which the man put to Peter? He might have seen Peter with his Lord in the temple, cleansing it, on the road traveling and teaching, by the bedsides haling. But the most significant place and experience where the Christian must be with his Lord is not in his teaching and healing, splendid as they are, but in his suffering. We know those people best with whom we have passed through some great trial and we come closest to God in the season's adversity. Those who have suffered together have the deepest fellowship. The test of faith comes most of all in what it does for us in the dark times, when we are called upon to suffer. It is then that God is hearing us in the lessons which in the times of ease and prosperity and health we have been so glibly declaring. Do our friends testify of us, "We have seen you in your Gethsemane with your Lord?" For there comes a time to every one of us when our path of life leads us to this garden—when the night is very black about us; when we foresee some experience of trial, some sacrifice which we must make, some bereavement and sorrow and loneliness which we must suffer, or when we must actually enter upon that grievous experience, and which often we have to go into alone. Those who are closest to us, like the three intimate disciples, don't understand.

But Gethsemane means more than personal pain. The agony of Jesus in this garden was not simply the foretaste of personal maltreatment and cruel death. It was heightened by the feeling that the cross on which he would be slain on the morrow was made necessary by, and was the fruit of the sins of men. Jesus in his love suffered in pity for those who had pre-

ferred darkness to light, who in the perversity or bigotry of their life had thwarted his ministry and rejected him, and now were to make away with him. His suffering was due to the fact that he connected himself with the sin of the world. Gethsemane meant not simply the instinctive shrinking from the coming ordeal, but an agony of redeeming love, refusing to be frustrated. And into this garden we are called to go with him.

Dr. Shailer Matthews has told us that if we have lost the ancient vivid sense of personal guilt, we must develop our sense of social sin, and that somehow we must identify ourselves with the sin of the community as truly as we are glad to identify ourselves with the glory of the community. As we boast of the grandeur of our city, we have no right to refuse to feel a personal shame in its wickedness. We are awakening more and more to the fact that we are all partly to blame for the extent of wickedness which prevails. "Do you know," said William Morris, "when I see a poor devil drunk and brutal, I always feel, quite apart from aesthetical perceptions, a sort of shame, as if I myself had some hand in it." One of the saintliest souls in the history of the Church was Frederick Denison Maurice, the English clergyman of the last century. "I wish," he said, "to confess the sins of my land and time as my own." Luther wrote to a friend, "He himself will teach thee; in receiving thee he makes thy sins his, and his righteousness thine. When thou believest this firmly, bear patiently with erring brothers, making their sins thine." Are we in the garden with him in this?

"Alas, it is a fearful thing

To feel another's guilt!

For, right within, the sword of sin

Pierced to its poisoned hilt;

And as molten lead were the tears
we shed

For the blood we had not spilt."

Finally, we pass from the garden of suffering to the garden of joy. We call it the garden of the risen life. In it we read that very early in the morning, as the day was beginning to dawn, there came two women to a sepulchre, and in that garden the sorrow and fear which had filled their hearts were transformed into a great joy and a living hope, for they came seeking one who was crucified, and they found him living. And they went out in the power of that experience to tell the glad news, and from that garden went out the Gospel to the nations. How significant it is that the deepest joy in the world was born in a graveyard! If we think of Gethsemane as gloomy with shadows, this garden is radiant with the brightness of the rising sun. It is

the garden where was born the life in which fear gives way to faith and hope gets its confirmation, where sorrow is turned to joy, and death is swallowed up in victory. From it the disciples went forth with a new power, which Paul called the power of his resurrection, with a confidence that they in their allegiance to Jesus and his life of love were on the winning side. For these men the light of the world had gone out. In this garden it flooded their souls again with a yet brighter glory. A new life began within them, with expanding power and indomitable confidence that sent them out through the world conquering and to conquer in face of persecution and trial. And that life has been handed down to us from the ever-present Father. We too are called into that garden of the risen life, that we should go our way and God's way in the assurance of hope, in the confidence of faith, in the triumphant joy of love. For this garden is not very far from the other two. It points back to the Eden of duty and says, "Be ye steadfast, always abounding in the work of the Lord, inasmuch as your labor is not in vain in the Lord." It points back to the Gethsemane of suffering and says, "These in white robes are they that have come out of great tribulation." "To him that overcometh will I give to sit upon my throne, even as I also overcame." Are we in this garden of the risen life with him? Or are we still creatures of fear and trembling. Robert Louis Stevenson wrote to a friend of an old woman in Samoa, who frightened the natives with ventriloquism, and added. "All the old women in the world might talk with their mouths shut and not frighten you or me, but there are plenty of other things that frighten us badly, and if we knew more about them perhaps we should find them no more worthy to be feared than an old woman talking with her mouth shut; and the names of some of these things are Death and Pain and Sorrow." But if we are in this garden of the risen life with him we should escape this fright, for we should know that though death may be strong, God is stronger. And it was in this garden that there was born the great word of the Apostle Paul—"Neither life nor death shall separate us from the love of God in Christ Jesus."

"A garden is a lovesome thing, God wot;
Rose plot, fringed pool,
Ferned grot;
The veriest school
Of peace, and yet the fool
Contentends that God is not—
Not God! in gardens! when the eve is cool?

Nay! but I have a sign;
'Tis very sure God walks in mine."

The Watchful Waiting of the Wise

(Continued from Page 84)

Scripture, no basis in psychology, and no ground in the analogies of nature. While singing its Siren song of senseless optimism it only allures to deathless despair. All the teachings of revelation and all the suggestions of reason, lead us to the conclusion that the real difficulty of the mind is not to comprehend how any soul can be lost, but to understand how anyone can be saved. Nature knows no room for repentance, and offers no remedies for sin. Salvation, according to the Scriptures, is the achievement, under grace, of strenuous souls, who "strive" (agonize) to enter in at the strait gate."

At last, the wise virgins with all their reserve of oil had none to spare. Not in heartlessness, but out of the fixed conditions that no wishing could change, answered they the request of their foolish companions, "Not so; lest there be not enough for us and you." The good man who may be accounted "righteous over-much" by the worldly and half-hearted, finds in life's crises that he has no goodness to spare—and if he had, character is not transferable. In the bitterness of his grief, David may cry out for the rebellious Absalom, "Would God I had died for thee, My Son!" but his cry is all in vain.

Only one is able by death to make atonement for sin, and we need all the benefits of even that infinite sacrifice for our redemption. If that be rejected, there remaineth nothing "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." For the author of the Epistle to the Hebrews, speaking of redeeming love, says, "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace." And again, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Wherever the foolish may go, it is into the outer darkness; it cannot be that the good and the bad reach at last the same place, since they are so wide apart in character. The lines of godliness and godlessness, light and darkness, life and death, run at right angles in this world, and it is unthinkable that, however infinitely projected, they can ever converge upon the same point.

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Dr. Algernon C. Crapsey in his book "The Last of the Heretics," tells a story about Doctor McVickar, a noted Episcopalian and teacher in Columbia College. Speaking one day to his class the doctor said, "Gentlemen, there are some men who honor the doctorate and some men whom the doctorate honors. If a man honors the doctorate you never give him the title. You never say Doctor Johnson; you say Johnson. But if the doctorate honors the man, be careful to give him the title." Instantly, says Crapsey, a saucy student rose up and said, "McVickar, may I be excused?" The doctor rose also in stateliness and said, "Certainly," and the class roared with laughter.—Christian Register.

The Standard Sermons of John Wesley

The Cokesbury Press, of Nashville, Tenn., will have the thanks of all lovers of John Wesley for their importation of the "Sermons of John Wesley," annotated by E. H. Sugden, of the University of Melbourne. This set comes in two large volumes, printed on a fine quality of English paper, and in a silk-texture binding. The publishers announce that it is the only annotated edition of Wesley's sermons. The notes include accounts of the first preaching of each sermon, the relation of Wesley's teaching to modern theology; correction of his exegesis, identification of literary quotations, interpretations of words and usages, and implications of the developing Wesley as shown by the differences between early, and later sermons. We believe that these volumes will be cherished by many churchmen, both in and out of the churches of Methodism.

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The Minister's Letter Head

By William Hermann

A DOZEN letter heads from our ministerial correspondents show a dozen different ideas. To some a letter head is a piece of paper on which to write a letter. To another the stationery itself is an expression of personality. There are some churches which use their letter heads to publish the names of all of the church officers or departments of work. Some, we imagine, create jobs, to get more names on the head.

To others this type of head seems out of place. Such men prefer quality in paper, and simplicity in style. For instance, here is one printed on a heavy bond paper, with embossed letters, which is extreme in its simplicity. It does not carry even the minister's name.

WESTMINSTER CHURCH DELAWARE AVENUE BUFFALO, N. Y.

In this instance the church is a nationally known institution, and Dr. Holmes, the pastor who has served thirty years with the church, is always associated with it. Usually it would be better to have the name of the correspondent. Here is an attractive one which adds the name. For this stationery a buff-colored linen is used and an orange-colored type adds to its effectiveness.

THE FIRST BAPTIST CHURCH OF SYRACUSE, N. Y. BERNARD C. CLAUSEN, MINISTER

To our mind there is still one thing lacking. That is definiteness in the location of the church. Many times the only information one has as to the location of the church is the letter head. He would visit the church if he knew the address without having to go to the bother of looking up a directory. We are inclined to believe that the address should be very specific. For instance, take this letter head:

WALDEN PRESBYTERIAN CHURCH BAILEY AND MOELLER AVENUES BUFFALO, N. Y.

It can be improved on by putting in the street number. Bailey Avenue is six miles long, and Moeller Avenue is a short unimportant street. It would be more definite if it were used in this way.

WALDEN PRESBYTERIAN CHURCH BAILEY AND MOELLER AVENUES (2061 BAILEY AVE.) BUFFALO, N. Y.

As a substitute for a letter head with all of the officers some churches are adopting a very pleasing method of having one standard head, with the upper left hand corner bearing the name or the department using it. If it is the minister's, it would look like this:

CALVARY PRESBYTERIAN CHURCH SPRINGFIELD, ARK.

HARRY E. WILLS, MINISTER

The Sunday school superintendent would use the same central head, but in the upper left hand corner would appear,

CALVARY PRESBYTERIAN CHURCH SPRINGFIELD, ARK.

THE SUNDAY SCHOOL
GEORGE R. ROSE, SUPERINTENDENT

This plan is to be preferred to that of having everything on the one head or to having distinct stationery for

each department. If the church would adopt a certain type of engraving and use it on all its stationery and bulletins it would add a dignity to the printing.

In every lot of church letter heads there are some which have the picture of the new church of which "we are

justly so proud," and once in a while one will have the portrait of the minister. These hardly come within the compass of the present article. They

Roadside Service for Motorists

Rev. William C. Heilman, rector of St. Andrew's Parish, Harrisburg, Pa., decided that if the motorists would not come to him, he would go to the motorists, and so of late has held services in a grove around a tea room on Gettysburg Pike. Every Sunday afternoon has found him there. On one occasion there were ninety cars in the grounds and about 450 persons listened to a half hour sermon on "Gas and oil are to a motorist what religion is to life."

Missouri Shown Again

In Jefferson City, Mo., the churches have recently closed thirteen weeks of union Sunday evening services, using the steps of the Capitol for a pulpit. Local ministers did all the preaching, and the music was furnished by a large local band. Upwards of 4,000 persons frequently attended the services, and warm interest was manifested, leading to many accessions to the various churches. Thus warm weather found Missouri ready to be shown. And she was.

No Church Bells

That country churches are very largely without bells is declared to be a fact by Prof. Bruce L. Kershner of Lynchburg College, who bemoans the fact, and urges reform. It is said that only two per cent of country churches have bells, and that the absence of them and their inspiring influence militates against the prevalence of religion and religious idealism, and that they add a poignant sweetness to the Sabbath.

Novel Money-Getter

The ladies of the Kinsman Union Philathea society, Cleveland, Ohio, have hit upon novel methods of raising money, one of which is that of the sale of miniature aprons carrying the following rhymes, which explain themselves.

This neat little apron is sent to you
And this is what we wish you'd do,
The little pocket you plainly see
For a special purpose is meant to be.
Now measure your waistline, inch by inch,
Be sure that the measure does not pinch.
For each small inch that you measure 'round,
Into this pocket put a penny sound;
The game is fair you will admit—
You waist your money, we pocket it.

Georgia Finds a Way

In the state of Georgia "God's Acre" is being heard of again. Seven farmer members of the Bluffton Baptist church recently agreed to devote the fruits of one acre of land each to God, giving all money derived from the sale of its crop to the Church and God. It is further reported that a hundred churches in Georgia had set apart 500 acres this year, from which the returns are expected to be at least \$20,000, the money thus derived to go to the churches.

Newspaper Advertisises Churches

Philadelphia business men have united to publish a full page church directory in a daily newspaper of that city. Those having the plan in hand will give free advertisement to all churches in the Saturday edition of this journal.

The Human Herd

MANY people could not understand John Lamon's attitude toward the neighborhood church but they all had to admit that he knew how to make a farm pay. But every time he had been approached in the interest of the church he laughed their arguments away.

"God is a myth" he would say. "No one ever saw him. If there is really a God as the church says, do you think that he would allow the present suffering in the world to continue? See all of the sickness and suffering. Think of the wars."

Well, there wasn't much answer to that except the Bible, and he had no use for the Bible; so folks gradually avoided the subject when talking with him.

But Lamon was a well-read man and when his neighbor George Brooks visited him one stormy winter's day he found him by the fireside with a number of books. Chief in their interest was that dearest to his heart, the history of dairy cattle.

"It's a great study, Brooks. Just think of the wonders that have been brought about. Here, for instance, is the picture of a cow which stands about three and a half feet high. It's udder couldn't contain much more than a quart of milk. Compare her with some of my cows for instance."

"Listen to this: 'In no line of improvement of live stock have more remarkable results been attained than in the case of the dairy cow. This improvement has taken place in the earliness of maturity, the length of the milking period, the quantity and richness of the milk produced and the general economy of production. In the modern dairy cow the tendency to lay on flesh, so highly developed in beef animals, has been largely eliminated and in its place the ability to convert economically the food eaten into milk has been cultivated to a high degree.'"

"Yes," agreed neighbor Brooks, "nature is a wonderful thing."

"Why that isn't the result of nature. It is the result of direction. Men have had the idea and have bred with the end in mind. You leave any herd to nature and they will degenerate in a few years. What do you suppose my herd would do if I left it to nature?"

"I don't know," said Brooks. "I hadn't thought of that. But what I was thinking of is the development of the human race from the savage to the man of today. Hasn't the same thing been largely true? The mind has developed as well as the social faculties. The savage would have hard work making his way into society of today. Yet

it has taken a great many ages and man still has far to go to reach his highest point of development."

"I can see what you mean," said Lamon. "There is a development of the human species all right."

"Who directs that development?"

"Just natural I guess. It is the way man is made."

But John Lamon was a thinking man. He was not satisfied with the answer he had given. So he added to it.

"That is a real question, isn't it? I shouldn't be surprised that man, if left to nature would soon degenerate just like the cattle. There must be some super mentality which has an end in view. It must be God."

Timely Sermon Subjects and Their Texts

The Imperial Voice. Amos 3:8.

The Battle with Cynicism. Ecc. 2:20; Hab. 3:18, 19.

Freedom and Stability. Galatians 5:1.

The Conflict of Ideas. John 14:6.

The Conflict of Experiences. John 14:6.

Th Conflict of Salvations. John 14:6.

The making of the American Mind. Proverbs 1:4, 5.

The Story of American Commerce. Gen. 1:28; Col. 1:18.

Commerce and Civilization. Revelation 18:24.

The Pilgrim's Progress of the Mind. Col. 1:18.

Making the City Our World. Psalm 50:12.

The Friendliness of the Universe. II Kings 6:16.

From "The Imperial Voice" by Harold Lynn Hough. The Macmillan Co., Pub.

Sanctuary

Hail the glorious Golden City,
Pictured by the seers of old!
Everlasting light shines o'er it,
Wondrous tales of love are told:
Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that City;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones:
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design.

And the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years:
It will last and shine transfigured
In the final reign of Right;
It will merge into the splendors
Of the City of the Light.

—Felix Adler.

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"SUCH AS I HAVE I GIVE"

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it, as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than the precise literary form of it. But sitting in the audience that night was a certain fastidious gentleman who at the close of the service went to Mr. Moody and said, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"—From World's Work Prize sermon by Charles R. Brown.

The New Day

"The time is ripe, and rotten ripe, for change.
Then let it come; I have no dread of what
Is called for by the instincts of mankind,
Nor think I that the world would fall apart
Because we tear a parchment or two."
—Lowell.

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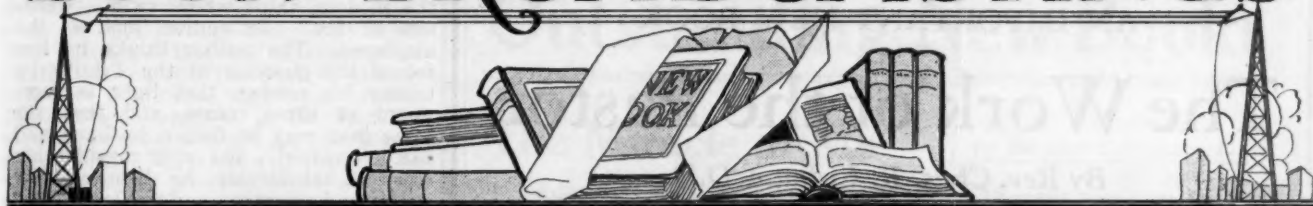
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What the Writers have to Offer

Sermons

Twenty Sermons by Famous Scotch Preachers. Edited by Hubert L. Simpson and D. P. Thomson. (George H. Doran Co., 237 pages, \$2.00). Austin Phelps defined the sermon as "an oral address to the popular mind, on religious truth contained in the Scriptures, and elaborately treated with a view to persuasion." The present reviewer knows no better definition. With one or two exceptions the sermons in this volume are noticeably lacking in the element of persuasion. They are scriptural; there is in them much true analysis of the spiritual life; they are scholarly, and well-written; but they do not reach the will. The preachers are interesting, but they do not grip. It is not enough to convince the judgment; the preacher must move the emotions and quicken the conscience. The social note is missing, too. It is astonishing to have a collection of sermons preached in these great days with scarcely a prophetic word in them of a social or missionary character. It is scarcely conceivable that one could make a collection of the representative sermons of twenty leading American preachers and find such silence among them. In some quarters it has been said that Scotch preachers are superior to American preachers. It is a myth. They are only different. Their difference is seen in this volume, and it would profit the American preacher to study it, as it would profit the Scotch preacher were he to make a careful study of the best American preaching, and note particularly its directness, its emotional qualities and its practical bearing upon social life.—M. L. M.

Christ or Chaos, by Charles G. Selecman, D.D. (The Cokesbury Press, 88 pages, \$1.00). This little book consists of five sermons on what the author considers to be vital Christian doctrines. These are Creation, the Bible, Divinity of Jesus, the Atonement, and the Resurrection. It is evidently his purpose to keep safely in the middle of the road, and he does this well. In regard to the creation story he makes it plain that there are three great spiritual facts taught, namely: (1) There is a personal God; (2) The Creator is distinct from creation; (3) Creation was successive and progressive, through matter, plant, and animal, to man. The reader regrets that the author does not touch upon the question of the Virgin birth in his discussion of the divinity of Jesus; but his argument based upon the personality of the Master was well wrought out and convincing. Dr. Selecman is the president of the Southern Methodist University. His attitude toward modernism can well be summed up in a few lines taken from the book itself. "If there is anything more grievous than to see an aged con-

The men who review books for Church Management are men chosen because they read and think. Their opinions of books are worth while. We are conscious that any attempt to tamper with their reviews would result in their withdrawal from our staff. They represent various branches of the Christian faith and different types of mind. For that reason we have them sign their initials to the reviews. Church Management assumes no responsibility for the opinions expressed, but does vouch for the honesty of the reviews.

servative loudly inveighing against evolution, it is the sight of a young and confessedly advanced theologian subjecting his congregation to a learned dissertation in Science."—W. H. L.

* * *

Symphonic Sermons, by Rev. William L. Stidger, D.D. (George H. Doran Co., \$2.50). This volume contains seventeen of Dr. Stidger's symphonic sermons, together with a large number of suggestive themes. A theme in the sense used here is a couplet, suggestive in rhythm, the reiteration of which aids in creating the symphony. For instance in the sermon based on the text, "Sing forth the honor of his name; make his name glorious," the theme is

"Shouting as I strike the string,
In Jehovah's name I sing."

Ideas spring from the mind of this Detroit preacher. We hardly know what to expect next. The idea back of these sermons is good, and they are good reading. They are truly symphonic sermons. But we venture to suggest that any minister who attempts to use this type of sermon must have a poetic temperament, not every one can do it.—W. H. L.

* * *

The Miracle of Me, by Bernard C. Clausen, D.D. (The Judson Press, 117 pages, \$1.25). This distinguished minister of the First Baptist Church of Syracuse, N. Y., takes a poll of his congregation every year to see what sermons they like the best. The five best sermons in the vote at the end of the third year of his pastorate are included in this volume. The sermons are unique, drawing their inspiration from present day instances and common place things rather than from history or philosophy. The appendix adds interest to the book by showing the reader the type of sermon the popular audience desires.

Parish Administration

A Church Service Book. Prepared for use in Public Worship by Rev. S. Arthur Devan. (M. A. Oxon). (The Macmillan Co., 1924, \$1.50). While the non-liturgical churches will doubtless always trust to the ministry of the pulpit for the large part of their effective service, they are more and more coming to appreciate the value of the service of worship. Ministers of non-liturgical churches are spending more time in preparation for this part of the church service. They will find A Church Service Book full of suggestion. It is especially helpful in those parts of the service in which it is easiest for ministers to fall into the repetition of the same thought and phrase. For example, there are prayers of invocation for the morning and evening services of thirteen Sundays. There are prayers for the dedication of the offering together with sentences with which the offering may be announced, which are designed to give variety to this part of the service and to teach the right use of money. There are orders of worship for many special services through the church year, Christmas, Easter, Harvest Home, Patriotic services, Communion and Baptismal services, with a service of dedication for use in churches that do not follow the practice of infant baptism. The marriage service is taken from the Presbyterian Book of Common Worship, and is one of the most beautiful and satisfactory marriage services that we have, many would say the most beautiful and satisfactory of all. Two burial services, one for persons who have been members of the church and one for those who have lived apart from the church, together with a collection of many of the well known general prayers of the church complete the book. It will be of service to all ministers who are trying to bring dignity and beauty and the influence of suggestive phrase into the service of worship.—R. S. G.

* * *

Cyclopedia of Pastoral Methods, by the Rev. G. B. F. Hallock, D.D. (Church World Press, 270 pages, \$2.50). This new volume edited by Dr. Hallock bears the imprint of the Church World Press, publishers of Church Management. It is rightly called a cyclopedia. Part 1 contains aids to the worthy conduct of public devotions; part 2 is devoted to intercessions for special persons and objects; part 3 has dedicatory forms, services and prayers; part 4 has services for special occasions, such as weddings, funerals, baptisms, and installations. This book will be very useful to any minister. It will provide forms which he will want time and time again. We do not know of another book which brings this same aid. It is not one to be read and laid away but one to which he will constantly refer.—W. H. L.

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Doctrinal

Modern Discipleship and What It Means, by Edward S. Woods. (The Macmillan Co., 185 pages, \$1.25). The author states that he has written this book for those Christians "who from whatever cause do not read a great deal, and who find it difficult to think hard and continuously on complex subjects." Consequently he deals very simply with the old familiar truths of Christianity, translating them into the modern vernacular. He says that "faith in its simple sense stands for an intimate relationship between the Divine personality and ours. The chief condition of living a Christian life lies in the maintenance of this relationship." As aids to the development of the life of faith there are prayer, the sacrament of the Lord's supper, and the fellowship of the Church. The Christian ideal, the author finds to be in Christ's statement, "Ye therefore shall be perfect, as your Heavenly Father is perfect." Sin is the one potent factor at work which accounts for what we are and what we long to be. What we may and ought to look for is an emergence from a state of fruitless struggle into a state where victory is the rule and defeat the exception. In attaining this ideal, habit plays an important part. Behind habit is will power and back of that, attention. "A man cannot be a saint if he is perpetually attending to sin." Bible Study is indispensable to the man who would live the Christian life of communion with God. "The knowledge of God in Christ," the author asserts, "is the supreme object of all Bible study." "It is impossible to maintain a high

level of Christian ideals without constant Bible study." The suggestions outlined on the means and methods of Bible study are few and homely. Speaking of prayer, he says, "Until a man has learnt to intercede, he is not much use to the Kingdom of God. Christian work that thinks and plans and bustles and toils, but forgets to pray, is an almost pathetic spectacle." In the chapter on service, it is asserted that, "according to the rule of Christ, a man's relationships to his fellow-men shall be above all else those of service. A man is saved simply that he may serve." The chapter on "The Modern Outlook" is a brief and untechnical account of what some of the scholars and thinkers are doing. The book closes with an appeal for the single heart and the open mind. "There should be no divorce between faith and reason. Men should not confound devotion with intolerance." Liberally conservative, simply written, devoid of obscure reference, and plain enough for the simplest mind, while dealing effectively with the greatest truths of Christianity, is a fair estimate of the book.—P. H. Y.

A Layman's Confession of Faith, by P. Whitwell Wilson. (Fleming H. Revell Co., 208 pages, \$1.50). The trained theologian, Bible critic or scientist, when he reads this book, will smile at the easy way in which the author solves problems by going around them. Evolution is smashed by knocking Darwinism down. The difficulties of the Bible are not explained; but instead there is an apology for them; they were put there for their value in developing character. Did miracles occur? Of course, if God is free. They

must have occurred as foreshadowings. Did the iron swim? Of course; look at the modern ships which swim. Chariots of fire? Of course, look at the airplanes. The author thinks he has solved the question of the Trinity by telling his readers that light is composed of three colors, and that the same man may be father, husband and son. Cavalierly, and with considerable scorn of scholarship, he dismisses the critics and scientists as brainless. But, though the book is superficial and naïve in its treatment of the questions which engage the deepest study of scholars, it is of great merit, and well worth reading, for other reasons. The plea which it makes for fellowship among Christians who differ in their views, is worthy. The discussion of practical Christian ethics in chapters on the church, the home, industry, pleasure and war is excellent. The journalist in this book, as in his earlier books, has much to teach the preacher, in the way of treating his subject in an interesting manner, especially by giving it a wide sweep and by lighting it up with epigrams and illustrations.—M. L. M.

* * *

Looking Unto Jesus, by T. Marshall. (George H. Doran Co., 136 pages, \$1.25). The publisher's slip cover says of this book, "The author has written a most assuring book on the world's need of Christ himself—not confusing theological arguments about him... an essential book for all who are unsettled in their faith, and one that is rich in suggestion for Christian workers who are facing the spiritual unrest of the times." The present reviewer is compelled to dissent from this description. The first chapter is indeed an assertion that what the world needs for its ills is Jesus. But the book misses fire as an attempt to bring Jesus to bear the world's needs. Theological arguments, we use the words in their common acceptance, exactly describes the bulk of the book. The themes are all treated from the strictly orthodox point of view, but the author brings little new light to his cause. We doubt if it could be of aid to real doubters; for it is innocent of the difficulties of real doubters. The method of treatment is the familiar proof-text method.—L. A. G.

Missions

China's Challenge to Christianity, by Lucius Chapin Porter. (Missionary Education Movement, 223 pages, appendix, 75 cents). This book is intended as a text-book for classes studying Christian missions in China. It is distinctly Christian, and also distinctly up to date. It recognizes the new movements in China, which are sure to make missionary enterprise more difficult, unless the organized missionary movement, itself, becomes more Christian in spirit. The appendix contains some very valuable matter, including a bibliography and a chronological scaffold for Chinese history.—W. H. L.

* * *

The Missionary Message of the Bible, by Edmund F. Cook. (Cokesbury Press, Nashville, Tenn., 138 pages). This book provides the reader with the Biblical material distinctly missionary in spirit and content. It makes a survey of both the Old, and New Testaments, from this viewpoint.

It provides an excellent text-book for mission study classes, and offers abundant material for missionary sermons and addresses. The author keeps closely to his theme, and attempts no more than the exposition and interpretation of Biblical sources. The book is written with the conviction that most of our missionary propaganda in the churches consists in mere appeals for funds and more funds. Missionary giving will be more generous and adequate when it becomes an expression of conviction that is born of understanding and study.—P. F. B.

YOUTH

The Bible Story, by William Canton. (George H. Doran Co., 444 pages, \$3.50). Illustrations in color by Harold Copping. This is a new edition of this well known children's Bible. It is a beautiful book, and will be highly prized by any normal child, being a credit to the library table of the home. The volume covers the entire range of the Scriptures, putting the text in a style easier for the child's comprehension.—W. H. L.

* * *

How the Early Hebrews Lived and Learned, by Edna M. Bonser. (The Macmillan Co., New York, 296 pages). When this new book by Edna M. Bonser came, and the reviewer saw that it was another book of Old Testament stories for children, he wished the book had never come. But he had not read three pages before he discovered that this was something different. Here is a book that can stand almost any test. The author has thoroughly studied her background and has used the greatest care to avoid any statement as of fact that is at variance with historical evidence. She has not been afraid to give wings to her imagination but she has always kept it true to the event. Boys and girls will not later have to unlearn what they find in these stories. In the telling of the stories the author has put into application the substance of child psychology and the principles of teaching. Many of the stories and the dramatizations, and much of the constructive work suggested have had the benefit of revision after use with different groups of children under the direction of well trained teachers. Some of the most valuable features of the book are found in the dramatizations, constructions and other forms of illustrative work suggested for use in helping the children live their way into a really appreciative understanding of the spirit and times of the people studied.—W. W. M.

SUNDAY SCHOOL

My Message to Sunday School Workers, by Marion Lawrence. (George H. Doran Co., 290 pages, \$2.00). In this volume are twenty-five addresses given by the sainted Sunday school worker at many conferences and conventions. Those who followed Mr. Lawrence in his life will surely want to possess this volume, for here he speaks with the same directness, simplicity and sincerity. It is a volume that any Sunday school worker may prize.—W. H. L.

Any book reviewed in these columns may be purchased from the Church-World Press, Prospect-Fourth Bldg., Cleveland, Ohio.

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Various Topics

Healing Ourselves, by Elmer T. Clark. (Cokesbury Press, 368 pages). This book is a study into the home missionary work of the Methodist Episcopal Church, South. It is the most fascinating book of the kind that we have seen. The material is dealt with in an historic way and will enlighten the average reader considerably as to the religious traditions and outlook in the south and the west. The chapter on the work among the negroes considers the cause of the division of the Methodist Church in 1844 which is especially timely in light of the anticipated reunion. Another one of the indirect lights the reader receives is the story of the persecution of the southern church leaders by their northern brethren during the years of the civil war. There is nothing controversial about the book despite these two instances which are given merely in the way of historic information. It leaves the reader with the picture of a great church seeking in a great way to fulfill the mission to which it was called.—W. H. L.

Modern Evangelism On Fundamental Lines, by O. E. Goddard, D. D. (Cokesbury Press, 126 pages.) This book was written for use in summer schools of ministers. It is full of practical advice and suggestions which should be of help to pastors who wish to carry on the program of their churches along revivalistic lines. The whole matter of evangelism in the church is considered from a conservative viewpoint. Theological disputation is avoided. The author believes that evangelism still should be the dominant note of Methodism. He stresses personal evangelistic effort more than mass evangelism. In his book, he considers the preparation for a revival, the management of the actual campaign, the follow-up effort and the campaign in the Sunday school.—P. F. B.

Every Member Evangelism, by J. R. Conant, D. D. (The Sunday School Times Co., 202 pages, \$1.50). This author believes that evangelism is the task of the laity as well as of the clergy. He further believes that when the laity assumes its responsibility in the matter great revivals will follow. This book is an exposition of his theory, together with a plan whereby the pastor can set his congregation to work.—W. H. L.

Any book reviewed in these columns may be purchased from the Church World Press, Prospect-Fourth Building, Cleveland, Ohio. Postage prepaid on all orders.

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If the Christ were to come into your home and mine in person, would we recognize him? Would we feel at home? Would we make room for him at our festal board? Or would we be embarrassed by his presence?"—Sermon in "The Continent," July 24, 1924.

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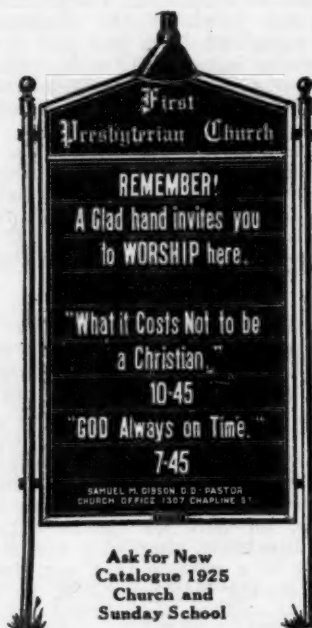
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Vital News Notes

Church Poster Competition

A world-wide poster contest for a church poster has been announced by the Poster Advertising Association, Inc., with headquarters in Chicago, Ill. Any artist, amateur or professional, may compete, and the idea is to picture the place of the church in the advancement of civilization. Any medium adaptable for reproduction in lithograph is permitted. A first prize of \$500 will be awarded the winning poster; the second prize is \$200 and the third \$100. In addition to the monetary prizes, certificates of award will be given for the next ten paintings which the jury decides are entitled to honorable mention. The contest closes Dec. 15, 1924. Information and full particulars may be had by addressing the association, 307 South Green street, Chicago, Ill.

Australian a World Factor

Dr. William C. Pool, the new president of the World's Sunday School Association, is a native of Australia, though now the pastor of Christ Church, London, England. The exceptional ability of this man, both as a man of affairs and a learned preacher, has won him this high station. He was once naturalized as an American citizen, and graduated from Boston University School of Theology in 1917. Cosmopolitan experience gives Dr. Pool additional fitness for his high office.

Many Entering Ministry

Not alone in their renewed activity, the Divinity School of the University of Chicago, and the Chicago Theological Seminary have both had largely increased attendance this year. 203 students were enrolled in the Divinity School, and fifty-one in the Theological Seminary. These students represented twenty-three different denominations, some of them being working pastors bent on improvement.

The Chinese War

Civil war in China may have considerable effect upon the progress of Christianization in that country. The various denominations having missionaries there are looking anxiously toward the far east. Already two hundred and fifty American Marines are guarding American interests there, and doubtless others will be supplied as occasion demands, martial law, under allied control being already a fact in some localities.

Dean Brown on Church and Labor

In a Labor Sunday sermon Dean Charles R. Brown, of the Yale Divinity School, declared of labor and capital that, "The interests of the two are not identical, neither are they antagonistic—they are reciprocal," thus placing labor and capital face to face as owing each other various considerations and amenities, and urging not only patience, but mutual respect, with a spirit of give and take, as remedies for the present bitter misunderstanding.

Child Labor and the Church

Many churches are bestirring themselves in favor of legislation against child labor, the proposed 20th Amendment to the Constitution engendering their devoted interest and efforts. In some few states the Church ignores the matter, or opposes the proposed law; but for the most part the Church is solidly lined up against child labor in gainful occupations. The consensus of opinion seems to be that while it is good for children to work under parental supervision, and in moderation, they should not work outside the home, nor for pay.

War and the Walther League

The Walther League of young Lutherans presents quite a contrast to many other religious organizations in its attitude upon war. In its recent convention it declared that wars will exist "to the end of time because of man's innate sinfulness and constant actual sinning," and that peace "will never be realized until our Lord returns to judge the earth in righteousness."

Anglicans of the Continent

There are fifty-nine Anglican churches on the continent of Europe, with two dioceses. Religious work is carried on for British students at French universities, especially at Grenoble and Tours. In Germany the churches are not all functioning, many having remained closed since the great war. Invalids ordered from England to the continent for their health comprise a large part of the membership.

Century Editor Again

Glenn Frank, editor of the Century Magazine, again discusses some aspects of war and Christianity in a late number of that publication. Mr. Frank says: "The Church as a distinctive institution professing to represent the religion of Jesus, could not, in my judgment, survive many more surrenders to war psychology." Education, he thinks must be made a unit; and he despairs of finding the unit in which the teachings of religion and the inculcation of war feeling can coalesce.

Governor Turns Preacher

Hon. Charles A. Templeton, governor of Connecticut, has become a lay preacher, having conducted his first service on Sunday, August 24. This step, the governor declares, was only carrying out a boyish desire to preach the Word of God, which has continued and persisted even in manhood. He is an eloquent preacher, the reports say.

Disciples of Christ for Peace

Ministers of the Disciples of Christ in a convention held recently moved to have the convention declare against any further participation in wars on the part of the U. S. government and the American people. The peace movement was led by Rev. A. E. Cory, of Kingston, N. C., and was strongly supported by other clergymen of the denomination.

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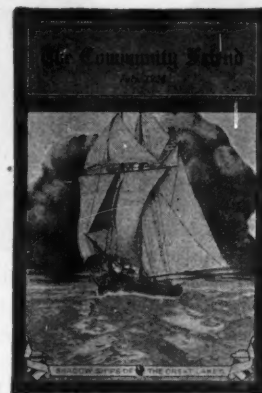
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Lutheran Convention

The Chicago Convention of The United Lutheran Church in America opening Tuesday, October 21, will continue till October 28, and will consider such topics as The Lutheran Church in American History, Religion and Education, Our Allies in Foreign Work, Phases of Advancing Cultural Work, Home Mission Talks on Present-day Opportunities, Applications of Christian Theory and Practice, etc. Representative Lutherans and prominent citizens will participate.

Few Russian Pastors

There is but one pastor in Russia for fifty thousand church members, says one of the most prominent of Europe's religious publications. And in Lenin-grad alone, the same authority states, there are but two pastors for one hundred thousand communicants. If, as it is stated, the Russian government will not vise passports of pastors desirous of entering Russia, immediate remedies are apparently lacking.

James M. Barrie describes his feeling about the dictionary by saying that "Even if I do not use it, I like to feel that it is there." That is too often the feeling of a person in regard to his religion.—Christian Advocate.

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Religion in German Common Schools

Religious instruction in the public schools is to be resumed immediately in Germany, the Parents' School Leagues having won a victory in this restoration. Even Socialists joined in the agitation in favor of religious instruction as a part of education, and a great wave of favorable public opinion was created, sweeping over all opposition.

Professor Haldane on Religion

Prof. Haldane, an eminent British biologist, said before the Modern Churchman's Conference at Oxford, England, "I cannot regard the mechanistic theory of life as tenable.... Something not ourselves binds us together in spirit—the reality which men call God." Prof. Haldane, while not a churchman, paid a fine tribute to the spirit of religion, declaring it to be absolutely essential to the life of the human race.

New Lutheran Building

Chicago, Ill., is coming to the front in Lutheran affairs, a thirteen-story fire proof office building having been purchased there to house the activities of Lutheranism in that vicinity. At a cost of \$560,000.00 this building, in the heart of the Loop district, has been made available for the many special activities which church organization has developed in recent years. A large increase in power is expected to result for Lutheranism in and around Chicago.

Modern Barbarism

The chief danger which, in my view, confronts the coming century is that the civilized world, which claims the right to impose its ideas on peoples that it calls uncivilized or insufficiently civilized, is itself without faith, without hope, and without love. That is, indeed, the most terrible and malignant form of barbarism—namely, a barbarism furnished with the weapons which science has placed in its hand and which it does not use for good.—H. W. Massingham, late editor of London Nation.

How We Spend Our Income

The ways in which Americans spend their incomes have been tabulated by percentages in the American Education Digest. The figures follow:

Church, ¾ %.
Schools, 1½ %.
Government, 4½ %.
Crime, 8¼ %.
Investment, 11 %.
Waste, 14 %.
Luxuries, 22 %.
Living Costs, 24½ %.
Miscellaneous, 13½ %.

Note how much more we waste than we give to religion.—The Churchman.

World Hope in Arbitration

I am in favor of arbitration. I see nothing else for the world. If we cannot devise a proper system of arbitration, then do not let us fool ourselves that we are going to have peace. Let us go back to the past. Let us go back to competitive armaments. Let us go back to that false whited sepulcher of security and of military pacts. There is nothing else for us. And let us prepare for the next war, because that is inevitable. That is the problem we must devise more successfully than we have done hitherto.—Premier Ramsay MacDonald.

Churches May Cross Seas

Several old churches recently condemned in London, and to be torn down, may be, if Edward Page Gaston, journalist and lecturer, has his way, transported bodily to this country and rebuilt in their original form with all details intact. Architectural beauty furnishes the reason for this proposal, Sir Christopher Wren having been the designer of several of the edifices.

Motor Cars and Country Churches

One reason for the falling-off in attendance at country churches is given by Walter Burr in a recent issue of the Country Gentleman. The farmer, he thinks, who in many instances has a motor car, takes a ride to church, and if the church is ten or twelve miles away, and in a town of some size, so much the better for his feelings. Thus the farmer is enabled to make the journey to church a means of satisfaction to himself and his family.

New truths often seem hard and cold, unpoetic and even hostile to religion. In time their beauty and significance are seen and it becomes clear that we have gained more than we have lost.—Dr. George R. Dodson.

Socialist Canon at Westminster Abbey

The Rev. F. Lewis Donaldson, newly appointed canon at Westminster Abbey, London, has been a socialist for many years, but this fact does not seem to keep him from being honored in the Church of England. Canon Donaldson, who succeeds Canon Barnes, is sixty-four years of age. He once led a march of unemployed men from Leicester to London, and back again in protest against unemployment.

Y. M. C. A. in Czechoslovakia

The government of Czechoslovakia has promised \$1,000,000 for the extension of Y. M. C. A. work in that country. Three quarters of the money will be raised at home, and the rest will come from America. Prague will be the place of the principal branch of the work, but there will be other branches in various cities. It is reported that other European countries will soon follow this wise example.

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The New Psychology—A Study in Human Nature

By F. W. Dersheimer, M.D.

AKANSAS City church has established a psychiatric clinic. Numerous ministers are attempting to interpret the new psychology to their congregations. The Guild of Health flourishes. It is reported that one of the best known theological seminaries has established a chair of psychiatry and is now seeking an incumbent. These, and many other things, indicate the interest which the churches are developing in this direction. Seemingly, a considerable group of those who control the policies of the churches believe that psychology now has something to offer for the promotion of Christianity.

In this opinion I heartily concur. It is regrettable, however, that many of those who are attempting to teach this subject, have not waited to learn a little more about it. For the new psychology is not, as some of these appear to think, a method whereby the world can be miraculously reformed overnight without any more effort than the repetition of a magic phrase or two. It is not a religion like Christian Science. It is not a marvelous plaster to be clapped on to the backs of the weak and erring to make them whole. It certainly is not occult, in the least. It is most fortunate for the future of mankind that it is none of these things. An easy road to content and happiness is contrary to the laws of nature and if found, would lead to the development of a horrid race of selfish spineless creatures. It would be detrimental and therefore un-Christian.

What then, is it? It is somewhat difficult to answer that question off-hand. Perhaps a clearer picture of what it is may be gained by studying an example of its application than would be conveyed in any other way. For this purpose I have chosen the case of a drunkard who was reformed at the age of fifty-five. A reformation at that age seems rather miraculous and will, therefore, be especially emphatic in demonstrating that there is nothing occult in this combined science and art.

Mr. McGrew—that is not his real name—is a travelling salesman. Scotch—Roman Catholic—aged 55—a widower. He has three children, two daughters whom I will call Mary and Jane for convenience, and a son, John. When I first met them, Mary was 24,

John 22, and Jane 20. All three of them were employed. Mary I met first. She came to me complaining of a pain in her right side. A surgeon had diagnosed appendicitis and prescribed operation. He was not, I may add, a man of first class reputation as a surgeon. Good surgeons are more careful. Physical examination failed to disclose definite signs of appendicitis. Mary stated that she only had

Above all things else, the minister must be a student of human nature. His pastoral work is a daily clinic. Human emotions, fears and prejudices are among the elements with which he deals. His must be the cure for souls. We have thought that it would be interesting to our readers to have a case study such as this to show the point of view of modern psychiatry. The writer has presented here a distinctly Christian Document.

the pain at intervals; that it sometimes came on when she was very tired, but always when she was greatly worried. This suggested an examination of Mary's nervous system. A pain which always accompanies a mood is very apt to be mental in origin—though not necessarily always. However, further examination revealed abundant reason for a mental origin. Other signs confirmed a diagnosis of hysteria.

The cause of this was her attitude toward conditions at home. Her father was very unreasonable with herself and sister. When they had no company he complained. But when they went out with a man or allowed one to call upon them, Mr. McGrew immediately became suspicious of him. Invariably he convinced himself that the caller had some serious fault. On one occasion Jane had attended a concert with a man. On the way home, his car had broken down. When it was repaired and they arrived at her home at 12:30, they found Mr. McGrew pacing the floor. Without waiting for explanations, he assailed the innocent man with a flood of unjust and nasty accusations. Jane, and Mary, who had been kept up to listen to her father's fears, were very much humiliated. As a result of this and many similar occurrences, Mary no longer saw any friends while her father was in town, but occasionally did when he was away.

Jane, however, was of a different calibre. She felt that she had a right to have decent boy friends without being continually upbraided and having the men and herself accused unjustly of bad intentions. Nor would she stoop to deceiving her father.

Mary felt that her sister's attitude was correct. But through fear of her father, she would agree with him when he had his tantrums. Afterwards she would tell Jane her real opinion and advise deceit. Her symptom was due to the conflict which resulted in her own mind. It expressed, in a physical way, the pricking of her conscience. She knew she should believe and stand with Jane, but, through fear, was not doing it.

Before this was settled I was called to their home hurriedly late one evening. On my arrival I met Mr. McGrew. He had been intoxicated for about ten days and was on the verge of delirium tremens.

During the evening I learned considerable family history. Mr. McGrew had a habit of getting intoxicated while on a business trip, at more or less regular intervals. During these debauches he would fail to write home as was his regular habit when sober. He would spend from one to three hundred dollars before the expenses of the affair were covered. About the time this had been made up he went on another, so the family was kept in a constant worry over finances. There was also a constant strain while he was away on a trip, which immediately became much worse when a regular letter failed to arrive on time.

Immediately after he recovered, they told me, he tried to atone by buying expensive presents, which added to their financial worries. Mary especially felt this since she managed the family finances. Then he would become intensely religious. During this stage he would exhibit more strongly and unpleasantly than usual his feeling of responsibility for the actions of the children. He made them go to mass with him frequently. He talked more than ever about the dangers that surrounded girls when they went out with men. No man was decent, he assured them, but was ever seeking some innocent girl of whom he could take advantage. He hinted darkly at terrible possibilities other than these, but told the girls they could not know what he

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meant. A less important unpleasant trait which he always exhibited to some extent and especially during these periods was a habit of criticizing their housekeeping. They then lived in a five-room apartment, the girls doing all the housework in addition to holding their positions. I have been in it on numerous occasions and never saw it in disarray. But when he was at home he appeared to spend his time searching for dusty corners, an unwashed dish, etc.

Another interesting bit of history which came out, almost escaped my attention on account of its apparent unimportance. One of the girls mentioned that previous to going to the apartment they had lived for a period of years in a single house, but had been forced to give it up when the rent became too high. She added that the increase in rent was due to her father in a way. He had spent a large part of his time, when at home, in making improvements on the house until it became so nice that the landlord realized he could get more rent for it. While they lived in that house Mr. McGrew had done much less drinking.

When morning came, I was able to place Mr. McGrew in a hospital where he would have no opportunity to indulge his craving for alcohol. It is always strong during the sobering up process. I visited him daily during the week he was there and discussed his difficulty on each visit.

He was very remorseful. So much so, in fact, that it was difficult to get him interested in anything else. It is not advisable to allow persons the luxury of too much remorse. They are apt to wash away in their tears all feeling of responsibility; all desire to mend their ways. It is far better to insist on their making definite plans for the prevention of a repetition of the offense. Otherwise it will be found, one day, that they are quite sure they will never commit it again and refuse to discuss it.

He told me that liquor itself was no temptation to him. But he became terribly lonely when on the road. He especially desired the companionship of women. The only kind of women he could meet, however, were prostitutes. Occasionally he scraped acquaintance with one of these. Usually, the first thing they wanted was a drink and they always knew where he could get it for them. In order to stay in their company, he procured it and began to drink with them. Once started, his desire for alcohol was unappeasable. He drank until his own money and all he could borrow was exhausted.

It seemed peculiar that he never went out with women of any kind nor started to drink, when at home. He


said his reason was a desire to avoid embarrassing his daughters. The same reason, he stated, had prevented him from remarrying.

When he came to my office the day he was released from the hospital, I gave him a careful physical examination. This disclosed infected tonsils. These I requested he have removed. Any disease condition in the body not only lowers physical resistance, but moral as well, and a physical examination should be made at the first opportunity in every case of misconduct. On that visit he appeared shaven and well dressed—quite a dapper old beau. Being able to present such a good appearance evidently reacted on his mental attitude for he was somewhat unreasonable that day and seemed rather sure of his ability to prevent recurrence. He was passing into the mood of criticism of his daughters and we had a merry battle on that subject.

Drunkenness, especially in the case of a man of normal intelligence, represents a flight from reality, of course. Other people obtain this by reading fiction, day dreaming, motion pictures, drama, etc. But these things are not sufficient for the drunkard. For one thing, his nerves get into a state of irritability, after long indulgence, which prevents him from settling down and concentrating on such things. In Mr. McGrew's case it seemed that he was attempting to escape from worry over his responsibility for his children. This was enormously increased in his case by the prickings of his conscience for his own sins which he projected to his children. His debauches increased these and thus established a mental vicious circle. Other factors were his lack of outlets for his energies which he had previously found in improving their former home and in legitimate social intercourse, and his infected tonsils.

A nerve sedative was prescribed for Mr. McGrew for temporary relief to carry him over the period of re-adjustment. The mechanism underlying his unjust suspicions of his daughters and their friends was explained to him. He scoffed at this. Nevertheless, it probably had its effect after a time. It was also repeated to him several times that a continuation of his policy would be most likely to drive the girls away from him and, if they were weak at all, into doing the things of which he continuously talked.

Shortly after this he resumed his work which kept him out of town except over week-ends. As soon as he was away Mary began again the weekly treatments for the pain in her side which had been interrupted by the preceding events. Treatment consisted in discussions of the situation in her



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home. During these I carefully refrained from giving her definite advice. We merely talked over possibilities and it was managed so that she did most of the talking. It was not long until, as a result of airing these matters, she realized that she was failing in her duty to both her father and sister by being deceitful.

When she came in on the following week a change was apparent in her. She looked happier—more certain of herself. She said that on the previous Sunday her father had made some criticism of Jane's conduct in a trivial matter. Mary had immediately stated, without anger, that she had advised Jane to do just as she had done. Her father turned his anger toward her, but she had remained firm without losing her temper. After much less storming than usual, her father had

dropped the subject. Later in the day he had made some remark attributing her changed attitude to me, and Mary warned me that he might be in to settle the matter with me. Incidentally, as far as the main topic is concerned, Mary reported that her pain had left her and it may be added that she has not had it during the many months which have since elapsed. When she did her duty it disappeared. I owe that pain considerable gratitude. Without it, it would have been more difficult to manage the affair to a successful conclusion.

As far as I was concerned the case was completed at that point. For Mr. McGrew never came to fight with me. He did thank me on numerous occasions for what he saw fit to call "what I had done for him and his family." He even wrote a note of thanks each time

he paid an installment on his account, which is most unusual in the practice of medicine. He has now been sober for a period several times longer than he had been, before, during a long period of years. His nervousness and the resultant alcoholism have cleared up because the cause is removed. Several months after the events last mentioned above, they secured, following my suggestion, a single house with a fair-sized garden and he has in it plenty of opportunity for exercising his talents for improving it. He has a car and now makes all his business trips in it which he enjoys much more than travelling by trains. He no longer storms and the family appears to be happier than the average. Altogether, it appears most unlikely that Mr. McGrew will be intoxicated again.

Yet there was nothing miraculous in his cure. No magic phrase did it. There was some knowledge of mental mechanisms in general, the expenditure of considerable time—between thirty and forty hours—hard work expended in gaining a clear picture of the family life, and perhaps a little courage in telling the truth to Mr. McGrew with regard to his own faults. With Mary a different method was used. And above all there was patience in listening and control of the physician's sympathies. People do not want sympathy. They do want and need understanding. They do not usually need advice, but an opportunity to air their difficulties to someone who will not advance opinions until he is sure he sees their viewpoint and even then will do so with great caution. Few people will accept advice until they are able to see why it is good. They can see this, as a rule, much more quickly if they are encouraged to talk about their problems rather than forced to listen to someone else. Few of us, of course, enjoy listening as well to others as to ourselves.

The new psychology, then, is merely a method whereby a deeper under-

standing of people may be secured. It gives a better insight into the mind by exploring the unconscious and seeking out the deeper motives which are the real sources of most of our actions. Once this understanding is secured, it is possible to attack, with open eyes, the springs of misconduct. To use it requires an honest understanding of one's self, patience, perseverance and courage.

BE NOT AFRAID TO PRAY

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight
When war and discord on the earth shall cease,
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou dardest not to pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

YOUTH'S DEDICATION

(The following is "The Fire-makers' Desire," taken from the ritual of the Camp Fire Girls. It is worthy of larger use).

As fuel is brought to the fire,
So I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy,
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my father's fathers
Since time began,
The fire that is called
The love of man for man,
The love of man for God.



As a **CHURCH ARCHITECT**, and Lecturer on Church and Sunday School Architecture at the University of Chicago, and at several leading Theological Seminaries; **MR. HARRY W. JONES**, of MINNEAPOLIS, has been called upon for consultation and advice in all parts of the country. His use of lantern slides has been found of great value to intending church building committees.

FOR THOSE WHO MOURN

The following verses have been used very effectively on a card sent to those who are bereaved. Ministers desiring to reproduce it for such purposes should write the author, William B. Francisco, Belmont, N. Y., who reserves all rights. We understand that he is glad to extend the privilege of use when requested.

I Would Not Say Weep Not

"Blessed are they that mourn, for they shall be comforted"—Matt. 5:4

I would not say "Weep not" dear soul,
Your loss is all too real;
I would not say do not express
The sorrow that you feel.

But this I know, that as you mourn
Your open heart will feel
The tender arms of God in love
Around you gently steal.

Then you shall know the reason why
Your skies are dark today,
And you shall hear more soothing words
Than I have tried to say.

For could I say a helpful word
Or share your grief, I would—
And do you think that God will do
Less than I wish I could?

—W. B. F.

"LET EVERY MAN STAND FIRM!"

Daniel Webster was once addressing a meeting in Faneuil Hall. The crowd was standing as used to be the custom there. "The hall was densely packed and a swaying movement began which seemed uncontrollable and would certainly have injured hundreds of people if it had continued. Webster called out, 'Let every man stand firm!' Instantly the swaying stopped. Each man took his own stand, regardless of the crowd. Then Webster exclaimed, 'Gentlemen, that is democracy, every man learning to keep his own feet!'"—C. B. McAfee in "Psalms of the Social Life."

THE OYSTER

The oyster takes no exercise;
I don't believe she really tries;
And since she has no legs
I don't see why she should, do you?
Besides, she has a lot to do—
She lays a million eggs.
At any rate she doesn't stir;
Her food is always brought to her.

But sometimes through her open lips
A horrid little creature slips,
Which simply will not go;
And that annoys the poor old girl;
It means she has to make a pearl—
It irritates, you know;
So, crooning some small requiem,
She turns the thing into a gem.

And when I meet the wives of earls
With lovely necklaces of pearls
It makes me see quite red;
For every jewel on the chain
Some patient oyster had a pain
And had to stay in bed.
To think what millions men can make
Out of an oyster's tummy-ache!

—A. P. H. in Punch.

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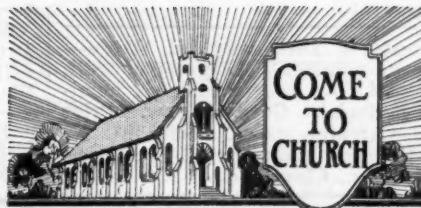


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The Cheery Heart

Let poets sing their lilting song,
And gaily smite their lyre,
Give me the man who whistles while
He's putting on a tire.
—Mount Union Dynamo.

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Necessities

"Reginald," said the Sunday school teacher, during a lesson on the baptismal covenant, "can you tell me the two things necessary to baptism?" "Yes, ma'am," said Reginald. "Water and a baby."—Everybody's Magazine.

A Center Shot

A member of a congregation, becoming angry at a sermon the minister was preaching, wrote the single word "Fool!" on a sheet of paper, called an usher to him and had it delivered to the minister in the middle of his sermon. The minister opened the paper and read what was written, then he said, "An unusual thing has happened. A member of the congregation has signed his name without writing the letter."—The Baptist.

Explained

Little Girl (used to long sermons): "What a very short sermon the new curate gave, mummy I suppose he doesn't know much about it?"—Punch.

Race Conscious

Evening prayer of the ethnologist's little boy: "God bless mamma and papa, and please maintain the Nordic supremacy!"—Saturday Evening Post.

That's It

A distinguished old English clergyman had received tickets for the opera from a kindly parishioner. Finding that he was unable to go, he called up some good friends and said: "An unfortunate dinner engagement keeps me from attending the opera tonight; could you use the tickets?" "We should be so glad to, dear sir," was the reply, "but we are your unfortunate hosts."—Life.

How Easy

When folks get talking to, instead of about, each other you can always expect a better community.—Kirksville Express.

Daughters

Mother (reprovingly)—"When I was young, girls never thought of doing the things they do today."

Daughter (off-handedly)—"Well, I suppose that's why they didn't do them."—London Answers.

Wakeful Feature

Mother—"Is daddy asleep?"

Betty—"Yes, mother, all except his nose."—London Humorist.

Why It Was

"What's the matter with Smith? Got lumbago or spinal curvature, or something?"

"No, he has to walk that way to fit some shirts his wife made for him."—Christian Advocate.

Divinely Inspired?

"Enoch was not what God took him for," announced the negro preacher for his text.

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